

# ESSAY

THE EPISODE OF THE MAHABHARAT,

KNOWN BY THE NAME OF

BHĀGAVĀT - GĪTĀ ;

BY BARON WILLIAM DE HUMBOLDT.

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(A LECTURE <sup>ON</sup> DELIVERED IN THE BERLIN ACADEMY OF SCIENCE

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*Translated from the German*

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PREFACE.

It is hoped that this Essay of the learned Baron Humboldt\* will prove a valuable aid towards the understanding of the system of the Geeta in the hands of all those, whom duty or predilection may lead to studies of this kind.

One of the principal causes of the intricacy of Indian theology and philosophy is, no doubt, the want of compendious and clear monographies on the various systems. Half a dozen treatises, similar to the present in method and size, and based on the original text books of each system, would be more serviceable for the advance of knowledge with regard to these matters, than so many voluminous works in which the views of different ages, systems, and even nations, are, under the general name of "Indian" Antiquities, thrown together into an unwieldy mass.

The time in which Indian poetry and philosophy was over-estimated, is gone, no more to return;—may it be succeeded by a period of penetrating as well as discriminating knowledge, and impartial valuation.

It will scarcely be necessary to remark that the translator does not consider himself answerable for every particular view of the author, though, of course, he

would not have undertaken the task if he did not consider the whole as a highly valuable and correct performance, which is likely to be useful to students even in India.

The difficulty of rendering faithfully and intelligibly the masterly, but highly philosophical, language of the original, has been so great that the translator hopes to meet with indulgent readers. Perhaps a reference to the Sanscrit Original, or to Schleget's translation, may serve to clear up many apparent obscurities.

Should these pages find any readers among young Hindoos, it is hoped that they will acknowledge the perfect fairness and deep research, with which the learned author conducts his disquisition; and that they will learn from him an art in which their own ancestors were certainly not backward, that of *thinking*. And if they think *aright*, and examine the holy books of the Christians, with a fairness similar to that with which one of their own is here investigated, they cannot remain in doubt concerning the value of either.

G. H. WEIGLE.

OOTACAMUND,  
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[\*Baron William de Humboldt was the younger brother of the still surviving eminent traveller. He held several high political situations in his mother country, Prussia, and occupied a distinguished rank among its philosophers and scholars. His great posthumous work "On the sacred language of the Island Java," is a stupendous monument of his genius and learning. The almost incredible extent of his linguistic knowledge was even less wonderful than the highly ingenious manner in which he used it for the investigation of the most interesting problems regarding the history and physiology, if we may say so, of the human mind. He died in 1834.]

*Equanimity is designated by a peculiar word, which expresses the exemption from the duplicity of good or evil success. The insatiation of this duplicity, which proceeds from desire and aversion, is the cause of all perfections among created beings. (VII 27) The wise man disentangles himself from it, and consequently there is no expression strong enough for his equanimity. Not only heat and cold, pleasure and pain, success and failure, happiness and misfortune, victory and defeat, honour and disgrace, must be the same to him, he must stand impartial between friends and enemies, he must have the same value for earth, stones and gold. (II. 38 VI 7—9 XII 17—19) His abstraction from the commotions of earthly existence, the opposition which he forms in this respect to the vulgar crowd is delineated in various images in this poem, which is otherwise devoid of imagery.*

He who as the tortoise does with its limbs

Withdrews the senses from the sensual objects everywhere  
"His wisdom is confirmed" (II 59)

The man whose passions enter his heart as waters run into the  
"swallowing passage oceans" obtaineth happiness not he who hurleth  
in his lusts (II 70)

"What is aught for all creatures  
In that waketh the collected one"

"What is waking time for the creatures  
That is night for the contemplative Muneo" (II 69)

Both the accurate distinction between mind and matter, and the annihilation of action, lead towards the knowledge and contemplation of the deity which is the source of highest perfection, the former in a positive manner, by the establishment of the identity of all that belongs to the realm of mind, the latter in a negative manner, by removing the perturbations which arise from the actions. It is therefore necessary to fix accurately the idea of the Godhead, as proposed by Krishna.

In doing this I shall continue to quote the leading passages of the original. I have purposely taken great care in the selection of these passages and should wish that those who pay a more earnest attention to objects of this kind would take the trouble to refer to those passages in the context, in which even those who are

\*These passages are given by the learned Baron in a most minutely literal German translation. It has been thought expedient in the present paper to quote the verb on *Uw* (this) wherever it gives the same sense as that which Humboldt finds. In the quoted passages but where this is not the case, a close rendering of Humboldt's version is given. (Annotation of the Translator)

not conversant with Sanscrit, will be aided by A. W. Schlegel's Latin version. This version is so masterly and of such scrupulous faithfulness, it handles the philosophical matter of the poem with such ingenuity, and is written in so genuine a classical style, that it would be a pity, if it were merely used as an aid for the interpretation of the text by the Sanscrit scholar, instead of being diligently perused by all those who occupy themselves with Indian philosophy.

To facilitate the understanding of the passages which will soon follow, it must be remarked, that when Krishna (who is the speaking person in most of them) speaks of himself, he thereby means the highest, or to speak more congruously to the purity of the system before us, the absolute deity. Krishna accompanies Arjuna in the shape of a man, (IX 11) of a descendant of the ancient King Vrida, and Arjuna when he recognises him as a god asks his pardon (XI 41, 42) on account of the familiarity with which he had formerly conversed with him. According to Indian Mythology, Krishna is the eighth of the ten incarnations or descents (avatāras) of Vishnu. These manifestations of the deity in a succession of animal and human shapes are not mentioned in our poem, which is altogether devoid of mythological imagery. Yet Krishna mentions, (IV 6—8) that

He appears in the world from age to age.

But while Krishna is an emanation of the deity, the deity itself or rather he in his intimate connection with it remains undisturbed in everlasting existence, and with regard to this distinction between the emanated being and the fountain of emanation, he speaks of God and himself, as of two distinct beings only, as far as I have been able to see in a single passage when he says:

Towards that or grand spirit I direct myself, from whom emanates the ancient progress on of all things (X 4)

Now God is the eternal, indivisible, undivided and therefore simple, being, which is distinct from all perishable, visible, and individual beings (VII 3 VII 21, 25.)

That which upon the basis of all this is not destroyed, is superior and of another nature from that which is destroyed, is eternal and eternal.

He who is thus called into the (and preserved) life (see next) and is even he who is called the supreme abode, which men having once obtained, they never return to earth, that is my mansion (VIII 27, 28)

"Incorruptible is he it known to thee, that (being) by which this universe was expended"

"The corruption of this eternal being no one is able to effect" (II 17)

God is omniscient, all pervading, incapable of increase, infinite, the Lord of all things, there is nothing above him, he is one, and must be worshipped in singleness of mind (VII 26 III. 15, 22 XI 19, 20 IX, 11, 17, 18 VII 7. VI 31) Arjuna says concerning him

"I can neither discover nor middle nor any beginning, of thee, Lord of all endowed with all forms" (XI 10)

"Thou art the father of this world, the moveable and the immoveable thou, the venerable and grave teacher there is none like unto thee, and where in the three worlds, is there one above thee" "matchless Lord!" (XI 42)

The abode of God is remote beyond the whole creation.

"Neither the sun, nor the moon, nor the fire, enlighteneth that place from whence there is no return, and which is the supreme mansion of my abode" (XV 6)

God is the creator of the world, all things exist through him only, he is their imperishable origin (IX 4, 10, 13 VII. 6, 7, 10)

"I am, O Arjunab, that which is the seed of all things in nature and there is not any thing, whether animate or inanimate that is without me" (X 39)

"The man who by his works worships Him from whom the principles of all beings proceed, and by whom the whole universe was spread forth, by that means obtaineth perfection" (XVIII 40)

As God has created all things, so he is All—and All exists in him. This is one of the principal doctrines of this system, and therefore one which is most variously illustrated. This doctrine seems connected on the one hand, with the idea of the divine infinity which comprehends the universe in itself and on the other hand with the notion, peculiar to Indian Philology, of the origin of finite things out of other finite things. As this philosophy knows nothing of a transition from non-existence to existence, or the reverse, the very thought of creation out of nothing is necessarily excluded, and it follows that every effect must be co-existent, nay co-eternal, with its cause. If, therefore, God is the creator of all things, it follows that all things must have had their existence in Him even before He created them. This consequence is not expressly drawn in our poem, but as the principle

is clearly and distinctly stated (II, 16) the consequence is self-evident.

Whatever belongs to the realm of mind, is not only of kindred nature, but identical, and therefore man is able to comprehend within himself (in his *mental self*, for the Sanscrit language combines the ideas of "mind" and "self" in the word *Atman*) all the other creatures, and in these, to comprehend God. But while the divine mind has a divided and separate existence in the individual created beings, it has also an invisible, imperishable and undivided existence apart from the creatures, and this its undivided nature is the true fountain of all existence.

What is the peculiar excellence in every created thing, is God. He is the splendor of the stars—the light of the flame,—the life of the living—the strength of the strong—the fatiellct of the intelligent—the discretion of the discerning—the holiness of the holy. (III 8—11 X 38) Whatever relation can be imagined to exist between him and the world, in that he actually stands, as father, mother, preserver, refuge, &c. He is the doctrine, the purification, the holy writ, the silence of mystery (IX. 16—18 X 39) the never ending time. (X. 33) In the tenth lecture Krishna reviews the whole creation (19—42) from the fish in the water up to the Gods, he mentions the mountains, seas, winds seasons, and periods of time—the leaders of armies, sages, saints, poets, the races of heroes—and in every description of beings he identifies himself with the most excellent of its kind. Among the descendants of Pandu he is Arjuna—among the saints Nārada, among the recluses Vyāsa, among the poets Usanā, &c. Even the grammatical forms and letters are not forgotten. Among the composite words he is that kind which connects two ideas in an independent manner (Dvandva)—among the letters *A*, a thought, which is probably based on mystical views of the Alphabet unless it be merely expressive of the veneration with which the invention of writing was regarded. I mention this last point expressly because, if not interpolated, the Distich in question (X 33) proves, that our poem was composed at a time when the Sanscrit Alphabet already existed. At the conclusion of this interesting passage Krishna says, that all the things enumerated are only intended as single instances, and that the whole of the beings, in which he manifests his miraculous power, cannot be named. Whatever is great, distinguished, and excel-

cause, out of which every being, even Brahma himself, has arisen, is called in Manu's laws (I 11) existing and not existing at once. I do not believe that this is to be explained by saying (as it has been said) that the existence means the absolute essence of God, and the non existence our incapability of perceiving it with our senses. If we enter fully into the train of ideas here exhibited we see that by this expression the last barrier which opposes the universality of God, is pulled down, the universal being would not be all comprehensive and infinite if a non existence remained opposed to its existence. And in a truly philosophical point of view it must be said that God, even because he comprehends the cause of all existence within himself, must needs comprehend also the cause of non existence. And an existence which is subdivided into an infinite number of creatures, and combines them all, is not to be likened to any other existence, wherefore it is said in another passage

"The highest deity which is without beginning can neither be called existing nor non-existing (XIII 12)

a thought which is identical with the one just quoted, only proceeding from another point of view.

The term 'non existence' has a different meaning when it is intended to designate that which is opposed to the really and substantially existing (in a moral sense). It is then the opposite of virtue and truth, as in XVII 28

The creatures are in God, (VII 12)

"In Him is included all nature by him all things are spread abroad (VIII 22)

"Dwelling in the nature O taster of the season the world revolves on account of its honor and oblige" (XI 36)

But he is not in them (VII 12 IX. 4.) Yet this last sentence means only that he is independent of them, comprehending them in his infinite nature without being limited by their finite one. For in other respects which do not interfere with his infinity, he certainly is with them: enters and leaves their bodies and dwells in the heart of every man (XV 7-11. XIII 15, 17.) Still the existence of God and the creatures is not an absolute and real one in the same sense as their existence is him: it is an indwelling in a certain respect only (XIII 16.) And the system takes great care not to lower the divine nature by the doctrine of the existence of the finite creatures in the infinite creator. In one passage

the declaration that the creatures are in God, is immediately succeeded by its opposite, and the existence and non existence of the creatures in God is pointed out as the summit of miraculous power in the divine being, a doctrine by which the analogy of other passages teaches us to understand that activity of the divine mind by which it connects all beings with itself and yet excludes all limiting consequences of this connexion (IX. 4, 6.) The poetical solution of this contradiction is the following simile

Understand that all things rest in me as the mighty air which passeth everywhere, resteth for ever in the ethereal space (IX 6)

That which connects the creatures with God, is the divine nature. It is the same in them all. God is the spirit living in them all. Therefore every one may obtain a knowledge of the creatures by self contemplation and by contemplation of God.

"Knowing this (knowledge) thou shalt not again fall into folly O Pandava,

By means of it thou shalt behold the whole of the creatures in thyself and then in me (IX 35)

He who beholds in every creature himself and every creature in himself

With devoted mind seeing everywhere the same,

"He who beholds me everywhere and every thing in me

"I forsake not him and he forsakes not me

"He who worships me as present in all things, having obtained unity

Wherever he be he is a devoted man in me,

He who by mental identity beholds everywhere the same

"Whether happiness or pain he is esteemed a consummate devotee (XI 59-62)

The miraculous power of God which I have just been mentioned, is also called a magical and delusive one, which shows that the only true existence is after all, the imperishable and eternal existence of God while all the remaining, variable existences are only a delusive image produced by the deity. But because it is difficult to conceive, that God is not limited by the part which he takes in finite existence, and to abstain from confounding his real and invisible existence with the delusive one, (VII 25.) this miraculous power deceives men. The Lord of the creatures is said in another passage to sit in the region of the heart, and to delude by his magic those who are attached to the rolling wheel of finite existence. But he, who attains unto God, conquers this magical illusion (VII 14, 15, XVIII 61)

For he not only perceives the double nature of God, which is taught by our system out is aware also of the relation which both the natures bear to each other.

- \* Earth water fire air, ether mind, intellect,
- \* And self consciousness thus is the nature divided eight fold
- \* This mylon or nature — for that not from this know, I have a neither supreme one,
- \* One whose essence is life, by which this world is supported
- \* Understand that from this womb all creatures proceed

(VIII 4—6)

For the better understanding of it is passage it is necessary to remark that the three intellectual powers which are here enumerated as part of the lower nature of the Deity, are frequently placed on a level with the senses in Indian philosophy.

The mind (manas, which is identical with the Latin *mens*) is that power of the soul which corresponds to perception and action in the body, for the Hindoo philosophers assume, besides the five senses five instruments of action, and place these ten bodily powers into one class with the mind as the eleventh

The self-consciousness (*chinkara* literally that which forms self) reflects the external and internal impressions and is therefore allied to selfishness

The intellect (*buddhi*) forms decrees.

Above these three is the pure spirit which is related to the divine nature (*atman* or *parusha* \*)

In our poem this psychological system is not expressly exhibited, but we see from the beginning of the thirteenth lecture and from several other passages that it was that of the poet. We see from this that the human nature is only animation, a finite representation, of the divine nature. When God creates bodies, he enters them, when he allows them to fall into perdition, he recedes from them, while inhabiting them he uses the instruments adapted for the communication of the soul with the external world

- \* My eternal part whose essence is life, draws to itself in the world of life
- \* The senses and the mind which is a slath arose;
- \* Wherever the Lord enters a body and where he leaves it,
- \* He apprehends the senses and enters himself even as wind up
- \* pervades the fragrance from the flowers
- \* He overrules bearing eye, taste, and smell and the mind
- \* And thus exerts himself in the objects of sense (IX 4—9)

\* See Combrooke in the Transactions of the Asiatic Society Vol I Part I Page 30 31 and I have extracted from the Pundit Parry Journal Asiatic, VI 129—131

God therefore unites himself to mortal bodies, and acts in procreating them and founding human institutions. He even is under a necessity of acting, lest the wheel of the world should stand still. But the connection with the finite world does not contaminate him, acting does not limit him, he only allows nature to have its play, and here the same doctrine returns with regard to the divine being, which had before been inculcated to men, the doctrine that active exertion is necessary, that only the dependence on the result of action shackles the freedom of the mind, and disturbs its rest, while complete equanimity dissolves even the active exertion into inaction (IX. 8, 9)

- \* Nothing oh Partha remains to be done for me in the three worlds
- \* Noth ug worth attaining remains unattained yet I move in action
- \* Were I not indefatigable in action—
- \* Seeing that men everywhere follow my footsteps—
- \* Ansh later would be these worlds if I were not to act
- \* I should be the author of confusion and should destroy mankind (III 22—24)

- \* The four castes have been created by me distinct in qualities and works
- \* Behold in me, tho' thus acting the eternal One who acts not
- \* Works do not contaminate me nor am I desirous of the fruits of action
- \* He who thus knows me, is not bound in works (IV 13, 14)
- \* By my supervis on nature produces both the moveable and the Immoveable;
- \* This is the reason, O Kaunteya why the world revolves (IV 10)

- \* Because he is without beginning and without quality—the ever last ag and supreme spirit,
- \* Even when he is in the body, neither acts nor is affected;
- \* As the all moving ether from the minuteness of its parts passes everywhere unaffected,
- \* Even so the Omnipresent Spirit remains in the body unaffected (XIII 31, 32)

In this finite world not only the existing creatures must needs perish, but also the creatures which have perished must needs be born again. The universe itself runs through a similar circle in the course of certain millennial periods, which are called the days and nights of Brahma, and God is he who destroys and regenerates the universe —

\* This interpretation of the learned Baron is very doubtful. (Note of the translator)

"Those who know the day of Brahma which comprehends a thousand ages—

"And the night which ends after thousand ages—those are acquainted with day and night

"In the coming of that day all things proceed from invisibility to visibility,

"At the approach of night they are all dissolved into that which is called invisible,

"The totality of creatures, having existed, is again dissolved

"At the approach of night, and involuntarily it is reproduced at the approach of day (VIII 17-19)

"At the end of the period Kalpa all things, O son of Kuntī, re-turn into my nature

"At the beginning of another Kalpa I dismiss them again

"Leaving on my own nature, I dismiss again and again

"This totality of creatures, involuntarily, at the behest of nature (IX 7, 8)

"I am the creation and the dissolution of the whole universe,

"There is not any thing greater than I, O despoiser of riches,

"And all things hang on me even as precious gems upon a string (XII 6, 7)

This last simile, Philosophy seems to have borrowed from Mythology unless the latter has made use of the philosophico-poetical expression for its own ends. For also in plastic representations\* the series of created things is figured by a pearl string. It is interesting to meet in this manner with a hieroglyphic deciphered in poetry or with a poetical thought translated into hieroglyphics. Here is the place to view also the returning visits of the deity itself on earth, for the deity likewise procreates itself again and again. Thought itself and the whole realm of mind cannot subsist in rest, but is dependent on self-exercision, on ever renewed procreation.

"Both I and thou have passed many births, O Arjuna,

"Mine are known to me but thou knowest not mine, O destroyer of enemies;

"Although I am not in my nature subject to birth or decay, and am the Lord of all created be-ings

"Yet, having command over my own nature I am born by the delusive power of my own self;

"Wherever there is a decline of virtue O Bharata,

"And an arising of injustice I create myself

"For the preservation of the just, the destruction of the wicked,

"And the establishment of virtue, I am born from age to age. He who from conviction acknowledges my divine birth and goes on to be even so,

"Doth he, upon leaving his mortal frame, enter into another for he is reborn into me O Arjuna. (IV 5-9)

Also her way of explaining the origin of creatures is the following. The poet uses, instead of the crea-

tion term for "body" another word (kshetra) which might be translated "the terrestrial principle" but which we shall render with the more general term "matter." As the composing parts of this matter he enumerates the five elements, the five objects of the senses, the eleven organs of the body, self-consciousness, intellect, pleasure and pain, desire and aversion, multiplicity, thought, firmness, and what is very surprising—the invisible. (XIII 1-7.) In opposition to this visible matter he places him who knows matter. And him Krishna represents as identical with himself. The connexion of him who knows matter, with matter, is the essence of all creation.

"Know O Bharata that every thing which is produced in nature, whether animate or inanimate

"Is produced from the union of matter and spirit (XIII 26)

"As a single sun illumines this whole world,

"Even so he who knows matter, illumines all matter, O Bharata (XIII 33)

There would be no gap in the system before us, if we were to leave this doctrine, which is only set forth in the XIIth lecture, quite out of sight, and I acknowledge that I find it in no way clear. I am chiefly perplexed by the component parts of matter here enumerated, among which the twenty-five elementary substances of Indian philosophy\* are, for the most part, easily recognised, but mixed with others, which seem partly to be contained in some of the first (as desire and aversion in the mind) and partly to be distinct from earthly matter. Thus I should have taken the invisible for identical with "Him who knows matter." The latter expression recurs in an equally dark passage of Manu's laws (XII, 12-15) in another, rather subordinate meaning.

God has regard only to the disposition of the heart. He accepts of all that is reverently offered to him—water, flowers, leaves. He is equally disposed towards all. Whoever directs himself towards him may tread the supreme path, be he a Brahman or slave. But those who feel kindly with regard to all creatures those who are endowed with virtue, equanimity, piety, are dear to him (IX 26, 32, 33 XII 13-20)

God is the true object of all real knowledge; he is absolutely the object of knowledge. After the exposition of this thought, and the recapitulation of God's

\* Auguste B. G. de l'Académie des Sciences, Paris, 1851, p. 20, 31.

qualities, the essence of God is stated to be that of a being which comprehends all finite creatures, and yet, in its own infinity, is free from all that is finite, a contradiction which finds its solution only in His nature (XIII. 12—17).

In the representation of a system which is not exhibited in a scientific form, but clothed in a dialogue, and which, besides its moral tendency of giving instruction on the method of attaining supreme happiness, forms an integral part of an epic, I have thought the utmost simplicity doubly necessary. I have, for this reason, been careful only to view, till now, those passages, in which the poem decidedly treats of the highest deity, or rather of the absolute idea of Godhead. In doing this I have used the word *God*, the rather, as in most of the passages Krishna speaks of himself and therefore of a *personal* being. All the passages which might have momentarily obscured this view or rendered it apparently confused, I have hitherto kept out of sight, but shall now recur to them —

The most important idea of which we have now to treat is that of *Brahma*, or the divine substance. To prevent mistakes, I have first to observe, that this word which terminates with the short *a* is the *Neuter Gender* of the form "*Brahman*" and distinct by its termination as well as by its gender, from the masculine with long *a*, the name of the *God Brahma*.

The neuter form has not been chosen inadvertently. For also in our poem, Krishna—God, and Brahma—the Godhead (where they are not altogether identified) seem to be distinguished as the personal divine Being and the universal divine substance. Mention is even made of the *whole Brahma* (VII. 29) and the word is mostly accompanied by the attribute "*Supreme*," as if the idea of Brahma admitted of degrees of extension and intensity (VIII 3 XIII 12).

From many passages it appears that Brahma and God are identical terms. The Brahma pervades all things, (III. 15) in the above description of God as the object of knowledge, the expression "*The supreme Brahma*" is exclusively used (XIII 11—17) and the highest perfection is the transition into the Brahma, that is, into the Godhead (II 72).

Krishna is identical with Brahma (X 12.) he is the Supreme Brahma itself.

A distinction however seems to lie in this, that it would be impossible to turn this sentence, and to say,

Brahma is Krishna, for Brahma is the supreme and original divine power, resting as it were in its own eternal nature, while Krishna, the God, has the additional character of a *person*. For this reason Krishna is named together with Brahma in the following passage

"He who pronounces Brahma, him who is designated by the moneyable Om and remembers me,

"On quitting his mortal frame—he goes the supreme path

(VIII 19)

In another passage even a gradation is not undistinctly hinted as existing between the Brahma and Krishna. After a lengthy description of the pious sage it is said: He who is thus minded,

"Is formed for being Brahma

"And thus having become Brahma, his mind is at ease and he neither longeth nor languisheth

Being the same with regard to all creatures he obtains my supreme service"

"By service he knows me, how great, and who I really am,

"Then, having really known me, he forthwith enters me

(XVIII 33—35)

Here the transition into Krishna is represented as the last and highest stage of perfection, which remains to be attained even after man has become conformable to Brahma.

Both beings are even more fully distinguished as begetting and conceiving deity in the following passage

"The great Brahma is my womb in it I place my fetus

From this O Bharata, is the production of all nature

"The great Brahma, is the womb of all those various forms which are conceived in every natural womb

"And I am the father who soweth the seed

(XIV 3 4)

This quite corresponds to the oriental idea of a separation in the divine power, of a proceeding and re-entering of some part of it. And yet this way of thinking seems not to be familiar to our poem, as it only occurs in this one passage.

In the verses just quoted, a general conceiving power is placed above all natural wombs. A similar generalising tendency we find also in other instances. *Yen-tu* is made of absolute action (*karma*), of a monad (*akshara*), and of beings which are above the spirit, above the creatures, above the Gods, and above the offerings. It therefore seems that the Indian philosophy, wherever it observes powers or qualities belonging to individual beings, views them in pure abstraction, enlarges them to unlimited generality, and, far from stopping short at



the mere mental operation of forming these abstractions, establishes them as real and original existences. The result of this peculiarity is double, on the one hand, that these fundamental and original existences are the origin of the individual powers, on the other, that they in their purity and generality, enter more or less into the nature of Godhead.

*Absolute action* is expressly defined to be the creation or dismissal, which is the origin of all existing things (VIII 3.) For the Sanscrit language has but one word for the ideas of creating and dismissing; (*sry*) faithful in this respect to the philosophical creed which teaches that every effect is already contained in its cause, and needs only to issue from the cause in order to come into existence. For this reason the idea of action is viewed in its most original shape, in the act of creation. This comprehends all the other actions, more especially that of offering, (III 14) while it has its own origin in the divine being, (III 15) the first cause of all things. If we view the absolute action in this manner, we no more wonder, why it is placed in immediate connection with the Godhead, and with that which is beyond the spirit, and why it is said that he who turns into Krishna in order to free himself from age and death, shall know both these, and the whole of action (VII 29.)

That *which is above the spirit* is explained by Krishna (VIII 3.) by means of an expression which signifies literally *the essence of self* and is generally expressive of the unalterable nature of a being of its personal character. (see for instance V 14, XVIII 69.) This idea is here elevated to the absolute generality in which only it can apply to the divine being which contains in itself all the causes of its existence, and is the first and original person. That which is above spirit must, however, not be confounded with the supreme spirit, for which the Sanscrit has another expression (*paramatman*) which occurs also in our poem (XIII 31.)

That *which is above the creatures* Krishna calls (VIII 4) the divided existence. The peculiarity of finite creatures consists in their marked personality, consequently in having a character of their own, and in being distinct from all others. Now the first of these points led to the general idea of that which is above the spirit, the second to that of the thing above the creatures. For in a system which teaches, that all the creatures, notwithstanding their separate existence, are but one, the mind was naturally led to the assumption

of the general idea of a being, endowed with the power of dividing itself into distinct existences.

That *which is simple and invisible (the monad)* forms the opposition to divided existence. It is identical with the Godhead and Krishna, for they both are that which is simple (VIII 3, XI 37.) But that which is simple, is, as it were, the highest and most general divine principle, for it is the origin of the godhead itself, the godhead has its existence with it and out of it; a thought in full accordance with the above mentioned relation between cause and effect, which is completely and elegantly expressed in Sanscrit in the single word *sambhavam* (III 15.)

In answer to the question "who are the most pious devotees, those who worship Krishna in general, or those who adore him as the Monad?" it is said that both will reach perfection; but that the latter have chosen the more difficult task, because man, who is in the body, can only with difficulty rise to the idea of that which is invisible (XII 1-6.) In a desire of expressing yet more adequately the monadic character of the Deity, the mystical name *Om* seems to have had its origin, as it combines three sounds (*a*, *u*, and the Nasal) in one sound and character.

That *which is above the offering* is a title attributed by Krishna to himself in his bodily shape (VIII 2-4.) This expression does not receive any additional light from parallel passages, as (VII 30,) but we may suppose that the act of assuming humanity was considered as an offering, and that he, the God in human shape, might therefore exult himself as the highest, all comprehensive offering.

The Gods (*devas*) are according to the philosophical systems of the Hindoos only beings of a superior order, the first of created beings, (XVII 4) but not to be compared with the true divine being, the origin of all things. They are subject to the limiting influences of nature, in the same manner as men, (XVIII 40) and dwell in Krishna together with all the other creatures (X 14, 15.) Those who are dependent on the effects of their actions, and have not yet emerged to the pure state of the worshippers of the highest god, bring offerings to them, (IV 12) and accordingly they go, after death not to the highest deity, but only to them (VII 23.)

~ Even Brahman is in Krishna. For the latter says of himself:

"I am the seat of Brahman, and of the incorruptible Ambrosia, of the eternal law, and of endless bliss. (XVI. 27)

And Arjuna says of him:

"I behold, O God, within thy breast, the Devas assembled and every specific tribe of beings;

"I see Brahman on his Lotus-throne; all the Rishis and heavenly guakes. (XI. 15.)

Krishna is greater than Brahman (XI. 37.) This passage, however, and XIV. 27.) are, as I shall afterwards show, grammatically ambiguous, and only the context can decide whether the God Brahman, or the divine substance Brahman is meant.

That which is above the Gods, is called the spirit, (Purusha) in an eminent sense, and as this idea is important for the understanding of part of our poem, we must endeavour shortly to explain it.

The original meaning of the word Purusha is that of *manhood*. But its general use shows that it originally designated man in so far only as he is related to superior beings and to the entire realm of mind; for it is used even of the creator. In two passages of which a translation has been given (VIII. 22. XV. 4) it stands for the original creative spirit. In X. 12; XI. 18—38 Arjuna gives this name to Krishna. When Purusha has this distinguished meaning, it generally occurs with attributes: "the highest" (VIII. 22) "the eternal, divine" (X. 12) "the ancient" (XI. 38) "the original" (XV. 4.) but also without them; "the spirit." (XI. 18.) This already shows, that Purusha is more than a mere synonymous term for "the Godhead" and if we enquire farther into the use of the word, we find that it has a more extensive meaning, and denotes a distinct quality or rather activity in the Godhead. It is the principle of action, which, ever spiritual, ruling and sovereign, rests in nature, enters into connexion with its finite side—and thereby generates and creates on earth. For of this activity even the godhead cannot divest itself in the Indian Philosophy; by means of it identity is established, in a certain respect, between God and the creatures, and the possibility given for man, to behold God and all the creatures in himself; and from the idea of this creative activity, of this generative penetration of nature, the use of the word Purusha for the Deity seems to proceed. It is the creative spirit in nature; and when Krishna (VII. 8) calls himself

that which is noblest and most subtle in every class of things, he calls himself with regard to men their virile power, which is expressed in the Indian language by the inflexion of the radical vowel with the neuter termination; Purusham. In a very remarkable passage of Manu (XII. 118—125,) it is said that the Brahman is able to behold the universe in himself. Gods and creatures are distributed there among the various parts of the human body in a fanciful manner which is quite foreign to our poem. But after this it is said, "all these are ruled by the supreme spirit, who is more subtle than an atom (an expression with which we shall presently meet in our poem) and whom some call the everlasting deity (Brahman.)" The description which is then given of his creative activity corresponds exactly to what we have just described.

"He penetrating all creatures with sixfold divided matter,"

"Turns them for ever, like a wheel, in birth, growth & destruction."  
(Manu's laws XII. 124.)

From the poem now under consideration I shall adduce two passages in proof of the above view of Purusha, though they contain some ideas which can only be fully explained hereafter. In one of these passages the Godhead bears the name of "Poet." To the youthful vigour of a people just beginning to be enlightened, poetry appears not like a human art, but like real creation, and again the creation itself with all its wonderful variety of shape and effort, called forth by the magic art of the deity, may well be compared to a poem which, dazzles the fancy.

"By means of undiverted thought, settled in habitual devotion,  
"The thinking man goes, O Partha, to the supreme, divine Purusha,

"He who large in mind the poet, the lawgiver, him who is more subtle than an atom—

"The supporter of the universe, of inconceivable form, of sunlike splendor, remote from darkness,

"He who does so in the last hour, settled in a steady mind, in service, and in strong devotion—

"Finds his whole soul between his brows, that man goes to the supreme divine Purusha. (VIII. 8—10)

"Know that the nature as well as the spirit (Purusha) is without beginning;

"Know also that changes and qualities are co-existent with the nature;

"The words *निराकारं च नानाविधं* seem to mean more literally "expanded in five forms." The sense, however, cannot be doubtful. He penetrates them by means of the five elements.  
[Note of the translator.]

- "Nature is that principle which operateth in the agency of the instrumental cause of action."  
 \* Purusha is called the cause in the perception of pleasure and pain  
 "Purusha standing in the nature enjoys the qualities which proceed from it,  
 \* His connexion with the qualities is the cause of births in good and evil womb,  
 "He is the director, the spectator, the nourisher, the enjoyer, the high Lord  
 "Supreme spirit likewise is he called in this body, he the Supreme Purusha,  
 \* He who knows nature and the Purusha, together with the qualities,  
 "Wherever he be he is henceforth not born again

(XIII 19-23)

The spirit which is expanded through the universe, admits of degrees according to the various stages of its limitation. Krishna makes a threefold distinction between him who is divisible, and identical with all creatures; him who is indivisible and standing on the summit, and a third one, the supreme spirit, who penetrating the three worlds nourishes and governs them. Because this latter spirit is elevated, above the divisible one, and superior to the indivisible one, he is called in the world and in the Veda the supreme one (XV 16-18). We recognise here the Indian method of achieving a real existence to general ideas. To the divine essence which is divided among the creatures and which is generalised and personified into a divisible principle another principle of superior and contrary nature is opposed, but, to complete the system these both are combined in a still higher principle which unites their opposite properties. Manu (I. 15) makes the universe to consist of the subtle bodily elements of seven, points of immense power—Purusha—the commentary explains them to be the five elements, self-consciousness and the great soul) and then he adds thus that which is perishable, arises from the imperishable. Here, therefore, the word Purusha is used of primary powers in general, but still it combines even here the ideas of creation, and of infinity.

Nature is, according to Krishna's doctrine, equally eternal with the deity (XIII 19). It possesses three qualities (gunas) which bind the spirit whenever it allies

\*Hemadri translates here

"Nature is called the cause of the performance of that which is to be done." I have thought it better to give W. Chisholm's translation into the text, but think that Hemadri's version is notwithstanding its ambiguity perfectly correct. [Note of the translator]

itself to nature. By the word "bind" is understood all entangling in earthly and worldly affairs which distract man from the entire concentration of his thoughts on the Godhead, and thereby prevent him from obtaining the last end, the highest rest. The three qualities of nature differ in the various degrees of worth attached to the binding principle.

The first and noblest is Sattva, the quality of Being, namely of that being which is free of all defect and thoroughly real, and which, in the sphere of knowledge, is truth, in the sphere of action, virtue. The word which is in Sanscrit an abstract form, derived from the participle of the word "to be" is used both for truth and virtue. I shall translate, the name of this quality by the word "essence" in order to preserve as much as possible the connexion between its meanings.

The second quality is Rajas. The literal meaning of this word is "dust" but its root (raj) means, "to cleave, to attach and, (by an easy metaphor,) to give color," a derivative from this root is raja, meaning at once color and desire. All these expressions are closely connected, as well in their metaphorical as in their original meaning.

Several of the meanings attached to the root *raj* may have commended the word *rajas* for the designation of the second quality of nature. The easily excitable nature of the dust like atoms of matter, the dazzling fire of the colors, the easily attaching and soiling nature of the dust, may have prompted the use of this word. According to the various points of view there are more or less noble subdivisions of this quality. Energy, fiery passion, rash resolution all belong to it, kings and heroes are endowed with it, but always there is an admixture of something mundane and terrestrial, by which this quality is distinguished from that of essence. Those who are under its influence love all that is great, mighty, and splendid, but they pursue vanity, are entangled in the variegated multiplicity of the world and are even called impure (XVIII 27)—an expression which alludes to the contamination which the worldly minded cannot escape. For although impetuous violence is the principal character of this quality, it is yet necessary to combine with this the idea of an inferior moral stage which is unable to reach the greatest and purer of the first quality, and is even liable to sink down to actual contamination. I have endeavoured to comprehend the

various ramifications of this idea in the word earthiness which expresses at once the pursuit of that which is various, and the entanglement in that which is finite — Yet I feel that the word is too abstract and of too wide a meaning, if compared with the Indian expression.

The third and lowest quality of nature is Tamas — darkness. It needs no further explanation.

The difference between these three degrees of entanglement in the nature is set forth most philosophically with regard to the three stages of knowledge, which were mentioned before\* (XVIII. 20—22.) He who has the essence, beholds in all creatures only the one undivided existence. He who has the quality of earthiness, beholds in them only the various and individual divided existences. He who is clouded by darkness, attaches himself to single things, taking them for the whole, and by prejudice mistakes the real nature of things. The real and indivisible existence, which is only intelligible to the first, is lost sight of by the second, and misunderstood by the third.

Krishna gives to Arjuna the following general exposition of the three qualities :

" Essence, earthiness and darkness are the qualities of nature,

" They, O hero ! bind the eternal spirit within the body

" Among them, essence on account of its puny, resplendent and efficacious,

" Blinds by the desire after happiness and knowledge, O pure one,

" Know that earthiness is passionate, arising from the excitement of thirst,

" And blinds the spirit by the desire of action, O Hanoteyat

" Know moreover, that darkness is begotten by ignorance, and bewilders all spirits;

" By means of supineness, fluctivity, and sleep it blinds, O Bharata ! (CIV. 2—8)

Subsequently in lecture XVII. and XVIII. Krishna defines a great number of objects,—actions, offerings, gifts, faith, reason, &c.—according to the difference arising in them from the various characters of the people endowed with one or the other of these three qualities, and it is easy to imagine the manner in which this is done. Whatever is performed with purity of design, with self-composure and equanimity and with a mental direction towards the supreme being, belongs to the first quality; whatever proceeds from false motives, and is done in quest of passing pleasure, in the service of

momentary passion, in an inordinate manner, and in a mental direction towards single and limited objects, to the second; whatever is enveloped in error, perversion and stagnant obstinacy of mind, to the third —

There is undeniably something truly philosophical in this view of nature, by which, first of all, that which is real and essential is distinguished from that which is defective and merely specious, and by which the sources of defect are found in the want of power, and the want of harmony, while even that which is real, is represented as a limitation of nature, because it is still finite.

A passage which Colebrooke\* adduces from a commentator of a philosophical work, would lead us to believe, that the three qualities are divided according to their various gradations, among Gods, men, and animals, and that therefore earthiness would be the character of all men indiscriminately. But this is in no case the meaning of our poem. It is clear from the two last lectures, that the qualities are variously distributed among men. More doubtful it is whether the difference of caste has any influence on the distribution of qualities. It is certainly said that the duties of caste are distributed according to the qualities arising from the peculiarity of each order, (XVIII. 41. IV. 13.) and essence might be attributed to the Brahmans: earthiness to the warriors; but as there are four castes, it would be necessary to bring the two last under the one head of darkness; and it seems every way preferable to give a more general meaning to the word "quality" in the passages just quoted.

The actions arise from the three qualities, and while man considers himself as their author, they are really produced by the energy of the qualities. (III. 27—29.)

Similar is the case with regard to God. The three qualities originate in him; and are the cause of his above mentioned magical power, which deludes men, because they do not comprehend that God is still above the qualities and imperishable. (VII. 12—14.) The qualities, however, are only in God, because nature itself is in him, for with nature they are in immediate connection, (XIII. 24.) and God is as little limited by them, as by nature and by his own activity; for this reason he is called at once void of qualities, and enjoying the qualities (XIII. 17)

\* See page 83

†† Humboldt: *Letter to Schlegel* by means of Eugene Barthelemy.

\* See page 60

The conquering of these qualities leads to immortality, (XIV. 20), and although there is no being, neither on earth nor in heaven, neither among the Gods, nor among men, in which they do not exist, yet men must exert themselves, to be freed from them (II 45) Those may be regarded as free, who, perfectly equanimous, with regard to all earthly results, view with indifference the play of the passions within their own bosom, and devote themselves exclusively to the meditation on, and service of the deity (XIV. 22-26)

The system of Indian philosophy, to which the doctrine, whose theorems I have endeavoured to explain, belongs, is on the whole that of the Sankhya that is, the system which tries to explore nature with arithmetical accuracy and completeness by enumerating its principles. There are various branches of this system, but they all agree in teaching, that impending evil must be averted, and that the way to do this, is the clear perception of accurately distinguished truth. One branch of this system stops short at the reasonings of common logic, and denies that there are proofs of the existence of God as an infinite being. The creator himself, according to this system, is finite and has his origin from the nature. A second branch of the system the Yoga doctrine, not only places an independent and infinite God at the head of all existing things but it finds the true means for the obtaining of everlasting bliss in the most profound and abstract contemplation of the nature of this God.

Krishna makes a clear distinction between both branches, for in the second lecture he tells Arjuna to hear with a mind prepared for Yoga the same things which had hitherto been proved to him by logic (Sankhya) — (II 39) In the whole of his subsequent expositions, Krishna evidently gives what he had there promised. His doctrine is therefore the Yoga doctrine. In former times he had already revealed it and it had been handed down traditionally by the wise men of former ages but in the course of time it had been lost and therefore he explains it anew to Arjuna (IV 1-3) It is however, a secret doctrine, which can only be imparted to those who are worthy (XVIII 65-69) Whether and in how far our poem agrees with the work of Patanjali (the author of the Yoga Sutra) it is impossible to decide from the short hints of Colebrooke. The idea of

Yoga is one of the characteristic parts of this philosophy, and belongs, as we should say, to its practical side. I shall therefore now proceed to the exposition of this idea, connecting with it the doctrine of the supreme good, and of the means for attaining it, and complete the exposition of Krishna's doctrine with this practical part.

Yoga is a noun formed from the root *yuj*, the latin *jugere*, and denotes the junction of one object with another, and to this meaning the various derived meanings of this word can be reduced. In a philosophical sense Yoga is the steady direction of the mind towards the godhead, which abstracts from all other objects even from its own thoughts, puts a stop, as far as possible, to every motion and function of the body, meditates exclusively on the essence of the godhead, and strives to unite itself to it. I shall translate the word Yoga by devotion,\* as I have already done in some of the quoted passages (VIII 8-10)

The first requisite of devotion is the suppression of all passions, the abstraction from all the influences of the senses, and from all external objects, which are calculated to stimulate them. Only when the supremacy of the spirit is established, devotion can be powerful

† The aspiring devotee behold Him, resting in Himself —

The imperfect, thoughtless people though aspiring behold Him not (XI 11)

In this manner we are led back to what has been said above concerning the annihilation of action by means of indifference to its result, for we have seen above, (II 47, 48) that equanimity and devotion are used as synonymous terms. After every emotion of passion, nay, of the most moderate inclination has been destroyed, and the soul disposed for complete impartiality, (VI 9) thought and abstract contemplation become

\*Humboldt translates it by a German word which means 'the diving into a depth of contemplation'. In his defence of this translation he remarks by the way that 'chlegel's word devoted, is not suitable

(1) Because it does not represent the original meaning of the Sanskrit term yoga, the junction of the religious thinker with the object of his thought

(2) Because according to Patanjali a Yogasutra (Colebrooke's lec page 58) the meditation of the Yogi may possibly be directed to special topics distinct from the Godhead

(3) Because the word "devotion" will be useless in those passages in which yoga is attributed to the Godhead as one of its energies or qualities

As it would have been hopeless to attempt a translation of the Sanskrit word used by Humboldt the usual English terms "devotee" or "devotee" have been used in the text. (Notes of the Translator)

predominant Thus the mind undisturbed by any extraneous impression, and self collected is to dive into the thought of Godhead and to cleave with unwavering perseverance to the fundamental truth But again as we have before observed the system carries its doctrine to the extreme Even inward thought is to be suppressed, every inward as well as outward change which might interfere with complete rest with the unalterable presence of the imperishable being is to be done away This is described as an extinction of the terrestrial spirit One might be inclined to think only of the suppression of all thought relative to earthly objects In Manu's laws (XII 122) it is said concerning the highest spirit that he can only be reached by slumbering thought The old commentator explains this of the shutting up of the outward senses But I doubt, whether this way of interpretation, by which surprising and extravagant assertions are softened down into quite ordinary thoughts, will correspond with the real meaning of the system

A classical passage with regard to devotion is the following

As a lamp standing in a windless place moves not—that is the devotee

"Of the devotee whose mind is subdued who is collected in self-devotion

"When the thought rests stayed by the service of devotion —

"And when beholding himself in himself by himself man rejoices

"When he knows nothing purely intellectual, transcendent happy state—

"And when he firm never wavers from eternal truth

When having reached this he knows of no gain preferable to this,

"And when he thus standing is not moved even by heavy rain fortune—

"May he know that this separation from the conjunction with pain is called junction (Yoga-devotion.)

This devotion is to be accomplished by means of a decree descending through thought

"By entire relation of the devotee which originates in self-knowledge

"By totally absorbing through the mind the totality of senses Let him gradually rest with an intellect that has obtained firmness—

Thinking himself on himself let him think nothing whatever

"Wherever the variable unstable mind wanders

From here from there bringing it back may he hold it fast to his own self,

For it is the highest happy state in the service of perfect wisdom,

"If in who is not startled by darkness who has become Truthful, and is without spot (VI. 12—13)

To these rules others are added in several other passages (V 27, 28 VI 10—15 VIII 10—14) of a mystical and superstitiously futile kind, but still resting on the fundamental idea of this doctrine He who aspires to this devotion, is to have a seat neither too high nor too low, covered with skins and sacrificial grass, (kusa) he is to keep his neck unmoved, and his body in equilibrium, to draw back his breath high into the head, to respire in measured distances of time, to direct his eyes towards the centre of the eyebrows and the tip of the nose and to pronounce the mysterious name of the godhead Om!

From this doctrine and school the Indian Yogees of the present day have undoubtedly had their origin Warren Hastings in his introductory letter to Wilkins' translation of our poem gives an interesting description of such a person who had made such an impression on him that he thinks it not impossible, that by this systematical separation of the soul from the emotions of the senses, and out of a source of thought, so free from every adventitious mixture, "new tracks and combinations of sentiment, and doctrines equally founded in truth with the most simple of our own," might have proceeded. But it is difficult to acknowledge in such extravagances even where they are sincere and free from simulation, any thing else but the same fantastic mysticism, which is to be recognised in varied shapes, and in different climes, as the perversion of the most various systems and religions

Our poem at least does not favour this exercise as the permanent occupation of an otherwise inactive and merely contemplative life. We have seen above what stress is laid on action and on the most energetic action on the field of battle, how the endeavour, to stay the tendency of the earthly powers towards action and change is designated as a delusion how every one is exhorted to exert himself in conformity with the rules of his estate but at the same time to keep his mind above action by sad Herance to his results.

The speculative starting point of Krishna's doctrine is evidently the principle that the pure truth, the truth which is the appreciation of things as they really are, (tatvam) cannot be found by a discursive and reasoning method; that the mind must be prepared for its reception by purifying it from all that is useless and trifling; that the function of intellect must be rendered passive; that the lower senses of truth must be quietened.

ed, and the spirit directed to that point, in which the human self is connected with the objects of metaphysical thought, being itself one of them

By the acknowledgment of the identity of the whole realm of mind and by the doctrine, that the *principle* in man which renders him a limited creature is his individuality, this doctrine obtains a very marked distinction between the finite and infinite —

It even appears as if truth were represented as indwelling in man, and only evanescent by gradual oblivion. When Krishna asks Arjuna at the end of the dialogue, whether he has now reached firm knowledge, Arjuna responds

‘ By thy help error has disappeared and recollection returned —

‘ Free from doubt I am firm and ready to accomplish what thou sayest (XVIII 73 )

As the tendency of the system is towards purely intuitive knowledge, it exacts of the mind first of all firmness and steadiness on the application of which qualities towards life point which is to be investigated, success naturally depends. The formation of the moral character is thus made a means for the investigation of truth and all the powers of the mind are summoned for the gaining of this single point. The results of this mental treatment must necessarily be the same in every case while those who seek the truth by means of dialectical reasoning and are swayed by individual inclinations and tendencies with regard to their actions are divided in manifold views and opinions (II 41—44 ) Nothing therefore is more inimical to this doctrine than doubt, which is accordingly represented as a crime

‘ Void of knowledge and faith goes the doubting man to ruin  
Neither this nor the coming world is happiest to the doubting one

He who acts in self denial and devotion and destroys doubt by knowledge

He the spiritual man is not bound by the actions O deep sea of riches (IV 40 41 )

From the last line we see what is here the meaning of “*spirit*.” It is not the power of thought which is principally active in the doubting man but the source of immediate intuitive knowledge.

The necessary preparation for devotion is knowledge for in order to reach devotion it is necessary that man should have previously ascended to the highest of the three qualities, that of essence and the way to this knowledge

‘ When knowledge enters all the doors of this body, fill it with splendour,  
Then know that essence reaches its maturity (XIV 11 )

By knowledge is to be understood that science which, as it were, connects all the culminating points of particular research, namely the distinction between things perishable and imperishable, the discrimination of matter and him who knows matter, and the attainment of the last degree of perfection (XIII 27, 2 XVIII 56 ) Because this knowledge influences the spirit and character, all the virtues of the sage and saint are admitted into its description, it is commended and praised as the fire which burns to cinders the actions that entangle man, as the sun which irradiates the highest path, as the purification which is to be obtained by the saint within himself. Of its possessors Krishna says, that he regards them as identical with his own self (IV 33—38, V, 16 17, VII 15—20 )

The foundation of this knowledge is exemption from all sensual excitement. At the approach of the serene silence, which is its result, the spirit takes possession of the whole man (II 63 )

To an intuitive knowledge and a state of mind like that which has been described in the devotee, faith must necessarily be allied. (VI 47 XII 2 ) Faith saves from destruction even those, who misguided by passion, are led astray from the steady pursuit of the highest end (VI 37—46 ) This faith is represented as preceding knowledge and leading to it because an inward sense of truth points out the objects over which knowledge subsequently sheds her fuller light (IV 38 ) Faith is threefold, according to the natural qualities, because it arises from the character of man. This character and the object of faith in every individual, are in immediate connect on. For faith is the correlative of character and the faithful person partakes of the qualities of the object of his faith (XVII 2, 3 )

Faith, knowledge, devotion, and every other mental exercise however, have for their highest end the exemption from the necessity of new birth after death (IV 9 XIII 23 ) Man may on being born again, pass into nobler and happier creatures, (VI 41 42 ) he may in the intermediate times, enjoy heavenly bliss, (IX 20, 21 ) but his last aim is the total exemption from this eternal rotation of returning existence, the rescue from the bond of birth (II 51 ) In a philosophy which regards every action, every emotion of the senses, and

practical energy, and to such energy which may be able to produce something preternatural, to change the kind and the limits of existence. This must be expected from a tension of mind which is principally based upon the firm perseverance of will, and effected by a training in which passions are subdued, sensual emotions suppressed, all outward impressions removed, and even all the functions of the body brought to a stand.

Patanjali's Yoga doctrine has an express chapter on it is devotional energy *vibhūti*, "the change" eminently so called. It is placed in various kinds of magical power which enables its possessors to divine the thoughts of others, to obtain the strength of an elephant, to fly, to view all the worlds at a single glance, &c.—Yoga and sorcerer, are, on this account, convertible terms among the common people of India.

Superstitious facilities of this kind are not mentioned by a single word in our poem, which is purer also in this respect, the expression *vibhūti* is not used of mortals, and the energetic side of Yoga with regard to them is only mentioned in so far as it is exerted by its owner in his own self by the destruction of doubt, the subduing of the senses and the attuning of Godhead. In this respect a flame, kindled at the spark of knowledge is attributed to that devotion which exerts itself in the subduing of self (IV 27.)

But to the Godhead the magical power *Vibhūti* is ascribed (see page 120) and as it cannot change the divine nature into something higher than itself, it takes the opposite course and assists the Godhead in its alliances with finite nature. It is the creative power, (X. 6-7) the power of assuming a shape (XI 47) the power of at once allowing and not allowing the creatures to rest in the Godhead (IX 5). These are the results of the union (Yoga) of God with nature, and we meet here again with the original meaning of the word Yoga—junction.—See page 188.

In the course of the dialogue Krishna mentions also other means for obtaining happiness—especially offerings and austerities. He enumerates several kinds of offerings but gives the preference to the offering of knowledge (IV 25-33). He who reads my holy dialogue with Arjuna says Krishna will be able to adore me by means of the offering of knowledge (XVIII, 70).

For, as we have seen, knowledge is the necessary preparation for devotion.

Austerities are inferior to devotion (VI, 46). Krishna speaks very strongly against the practice (prevailing in India even to the present day,) of tormenting man's own body, from hypocrisy, superstition or the desire of doing harm to others. He classifies the men who do so among those enveloped in darkness (XVI, 5-6-19).

The yoga doctrine has essentially a moral tendency in so far as it is founded on the subduing of passion and on the renouncing of selfishness in action, and constantly inculcates the necessity of preventing sensual emotion, establishing the sovereignty of knowledge, and directing the mind towards the Godhead. But there are also particular passages of a moral character. He who is devoted, hates no one, is the friend of all creatures, intent on the welfare of all (XII 4-13). He who acknowledges the all-providing agency of the Godhead, does not violate himself (XIII 28). Those who are evil cannot come to God, (VII 15) none who has acted well even though he be not absolutely pure is lost (VI 40). It may surprise us, to meet with the precept that every one is to pursue the calling correspondent to his caste even though it be gulfy, followed by the expression

"For every action is wrapped up in it as the flame in smoke."  
(XVIII 45)

In one sense this verse certainly alludes to the peculiar doctrine of the nature of action and of the insignificance of the event, set forth in the poem, but on the other hand it is but fair to remember that according to Indian ideas and more especially in consequence of the prejudices of caste much, that is not *morally bad*, was considered as gulfy. Thus it was forbidden to kill animals even to hurt any feeling creature and thus even the act of offering was considered as not altogether pure.

We find a doctrine of predestination in the irrevocable subjection of man to that mental disposition which is congruous to his caste, and even more in the difference which is made between those who are born for divine and for demonic destiny. To the first all virtues,



to the latter all vices, are ascribed, Krishna throws them back again and again, after their death into renewed demonic birth, and thus they at last sink down to the lowest path (XVI XVII. 5-6) At the same time our system maintains the doctrine of moral freedom, and it is based on this doctrine, because the pertinacious firmness of will to which the transformation of man's essence is ascribed, can only arise from absolute freedom which withstands all emotions connected with the finite world. Moral freedom is placed at the top of the system as a desideratum, but it does not penetrate the system as an existing and ruling principle. But this is a difficulty which has hitherto puzzled all the devisers of philosophical systems.

Krishna exhorts men, to worship him alone, with rejection of all other traditions which may be esteemed holy by others. He thereby points out his own doctrine as the only true one, and the only one which will lead to perfection. Nevertheless he does not totally reject the worship of other lower gods—Those who offer to them, offer, in fact, to him at the same time, only not in the right way—He is the Lord and enjoyer of all offerings, only they do not know him in truth. (IX. 23-24) Neither does he always pass judgment with cutting severity over differing philosophical systems, but tolerates them, (V. 2) not however with an eclectic or syncretistic tendency, which would be quite contrary to the nature of that devotion which is inflexibly directed to one point, but because the Godhead, the last end of his doctrine, may be reached from all sides and on all paths. Thus a mild and benevolent spirit of toleration is diffused over the whole poem.

The order of the system which has now been set forth in as condensed a form as possible, cannot be strictly systematized. We hear a sage, speaking from the fulness and enthusiasm of his knowledge and sentiment, not a school trained philosopher who arranges his matter after a certain method, and leads us by the thread of an artificial connexion of ideas, to the last results of his doctrine. The doctrine of our book unfolds itself in the same manner as the seemingly confused organism of nature itself. In every lecture, and in some of them more than once, the particular sentences are at once connected with the last point, and every where we are enabled to view the whole with one rapid glance. Not caring whether the reader be prepared for it by the preceding passages, the poet gives full attention to his mind in every lead-

ing passage, and almost in every one clear ideas are blended with others which, in their position in the book, still remain mysterious. To these the poet recurs after longer or shorter distances. In this manner the whole is not built up out of its parts, but rather resembles a picture which strikes the eye at once, but is, as it were, wrapt up in a mist, which is only dispelled by gradual illumination, till at last every figure emerges in marked clearness of light and shadow. This method renders repetitions unavoidable, but every point which is repeatedly touched, is either treated with greater care, or viewed in a new light and connexion in the successive passages. Inculcation and repetition can least of all surprise us in a poem which has throughout an exhortatory character. Still, however loose the train of thought be, the poem proceeds towards its consummation in a natural path, which, though void of design, is marked by the mental frame of the teacher and by the impression made on the scholar.

From this arrangement it naturally follows that the component parts, of the system are scattered in numerous passages of the poem, and our abstract proves this, because the proofs for most of our general sentences are fetched from very distant parts of the book. The compilation of an abstract is hereby rendered a laborious task, but if the more easy method of following the order of lectures had been chosen, no clear view of the system could have resulted from the work. The most striking proof of this is, that the question about the expediency of depressing the actions and forsaking their fruit, is mooted in the last lecture in a manner which makes it appear a completely new thought, whereas the same question has been solved in the very first lectures. The difference is, that in the last lecture this question is viewed with regard to the three qualities, and with a more accurate distinction of the various moments of action.

The division of the book into lectures does not seem to me of later origin, I take it to be made by the poet himself. Comprehending in every lecture but a moderate quantity of his matter, he joins one lesson to another. Every lecture is a whole for itself, mostly beginning with a question of the scholar, or with a statement of the point which is to be treated, and almost invariably ending with an exhortation, a precept, or a sentence which resumes the heads of the explained doctrine.

If we look for greater divisions in the poem, we

seems to present itself at the end of the eleventh lecture. Several points certainly are placed in a clearer light in subsequent lectures, as for instance the doctrine of the spirit (Purusha), and one important doctrine, that of the absence of a beginning in nature, is only broached in XIII 19. But with these exceptions the first eleven lectures exhibit the whole doctrine; the apparition of Krishna in his supernatural shape concludes the course of instruction with one immense image which cannot fail to strike the fancy, and if the conclusion (XVIII 63, et seq.) were to follow after the last verse of the eleventh lecture, I do not think that the poem would seem mutilated, though some doctrines, as for instance that of the three qualities, would be rather summarily treated. On the other hand none will deny that the eighteenth lecture might possibly be succeeded by many others, as there is no want of sentences, ideas and doctrines in previous lectures, which one could wish to see treated more at large. It may suffice to point in this respect to the representation of the deity as a merely conceiving substance (XIV, 3) and to the mere hints given concerning that which is called above the spirit and above the offering (VIII 3-4.)

A difference is even perceptible with regard to the arrangement of these two parts of the poem. In the first eleven lectures the poem seems, as far as is compatible with its nature, (see the remarks page 145) to proceed from certain axioms to a conclusion. Within this first part another point of rest is perceptible at the end of the sixth lecture for, while till then the nature of mind in general and the theory of actions and intentions had been elucidated the idea and essence of the Godhead is principally dwelt on from the seventh lecture. According to what has been said however, it will surprise no one to find the Godhead introduced at the very beginning (II 17) and to meet with repeated inculcations of the proper intention to be observed in actions even after the sixth lecture. This is to be accounted for by the natural, designless succession of ideas.

But in the last seven lectures the poet seems to neglect one point for almost exclusive elucidation in each lecture, in the thirteenth the doctrine of matter and he who knows it, in the fourteenth that of the three qualities, in the fifteenth that of the spirit (Purusha), in the sixteenth that of the predestination for divine and demonic fate. This point and the doctrine of matter are not mentioned in former lectures and the two lec-

tures referring to them are clearly of a supplementary character.

After these general remarks it may perhaps be useful to give a short sketch of the principal contents of every lecture.

The first lecture is purely historical, and describes the circumstances preceding the dialogue.

The second, perhaps the most beautiful and sublime of all the lectures, gives an exposition of the fundamental doctrines of the whole system, of the imperishableness of spirit; the impossibility of a transition from existence into non existence, and the reverse; the insignificance of death, as well as of all the results of action, the difference between mere intellectual knowledge and devotion; the meditative abstraction of those who cultivate the latter. All these points are repeatedly used as motives to exhort Arjuna for the beginning of the battle.

Third lecture. Arjuna declares himself unable to reconcile these exhortations with the praise of purely contemplative devotion. He asks, in a manner characteristic of the whole system, for well defined and practical truth.

\* Thou confoundest my reason with the mixture of sentiments

\* That one thing tell me clearly how I may obtain salvation

(III, 2)

Krishna solves the seeming contradiction, contrasts the systems of mere intellectual knowledge and of intuitively practical meditation, and shews the necessity of combining action with an indifference to all its consequences.

In the fourth lecture, Krishna relates that he has reversed the Yuga doctrine in bygone times and shews how he himself is under a necessity of continued action. From this he passes once more to the nature of actions, and concludes by saying that knowledge still occupies a higher stage, and that man ought, devoting himself to it, by its means to dissolve the bonds of actions, and to cut asunder his doubt.

Fifth lecture. It is again enforced, that it is better to act, than to abstain from action. Both doctrines, that of reasoning and that of meditation (Sankhya and Yoga) are essentially the same, without meditation an abstinence from action is not easily found; but the true abstinence is not the entire omission of action, but only the indifference with regard to its result.

The sixth lecture enlarges upon the propositions of the fifth, and dwells at length on the description of the devotee.

In all these six lectures God had been mentioned as the first origin and last end of the creation. But the seventh lecture is exclusively occupied with the description of his nature, the lower, eight-fold one, as well as the supreme. In the last verses of this lecture the above-reviewed general ideas, to which separate existence is attributed, that of the Godhead, the action, and that which is above the spirit, the Gods and the offerings, are brought-forward.

In the beginning of the eighth lecture, Krishna gives, at Arjuna's request, short definitions of these ideas; and introduces the additional ideas of the monad, (which however, had already been alluded to,) and of the original spirit, (Parusha) the rest of the lecture is occupied with the recurrence of birth and the means to escape it, with the world, day and night of Brahma.

The ninth lecture gives a more particular exposition of the relation between the divine being and the creatures, and describes how, after returning ages, the universe returns to God; and is again dismissed by him.

Tenth lecture: Enumeration of the essence and attributes of the divine being in general as well as in particular.

Eleventh lecture: Arjuna desires to behold Krishna in a shape corresponding to the description which he has given of himself. This request is granted. Description of his shape. Urgent exhortation to begin the battle.

The twelfth lecture explains, how God is to be worshipped, and his love obtained. The poet also recurs to the idea of the monad.

The thirteenth lecture explains the ideas of matter and him who knows it, of knowledge and its object, of nature and the absolute spirit (Purusha.)

Fourteenth lecture. Difference Between the Godhead (Brahmā) and God, as the begetting and conceiving spirit. The three qualities of nature had been repeatedly mentioned in former lectures, but here they are fully explained. Their relation to knowledge, the state of those who are under the influence of each one, and the way of emancipation from them, is shown. \*

The fifteenth lecture begins with the allegory of the

holy figtree, which is frequent also in the mythological writings of the Hindoos. This tree is, according to Indian ideas, the tree of life, and a symbol of the all pervading creative power, though it is not expressly called so in our poem. The passage now under review, says that its branches are nourished by the qualities of nature and sprout forth from the objects of the senses; "its roots are entangled in the world by means of the actions. Its leaves are *chhandas*, that is, verses of a kind which occurs in the Vedas. (The word is even used to designate the Vedas themselves.) The meaning of this seems to be that the tree is not only that of physical, but also intellectual, and chiefly religious life. It sends its branches and roots, at once upward and downward, an image taken from the well known property of the tree to send forth roots from its branches, which descend into the earth and produce new trees\*, which probably alludes to the recurrence of birth, and to the eternity of human existence. He who knows this tree, can be said to know the Vedas; but, however far spreading its roots may be, it is necessary to cut it down with the axe of equanimity, and to enquire for that path from which there is no return. We see that this passage also describes the Vedas as not belonging to the highest path of knowledge. The remaining part of the lecture is filled with the description of God's creative and enlivening efficacy in the creatures, and connects with this the above explained doctrine of the three spirits (*Purusha*)—a connection which serves as an additional proof for the explanation we have given of this expression.

The sixteenth lecture is entirely devoted to the exposition of the predestination of those who are born either for divine or demonic fate. Lust, anger, and covetousness, are called the three doors of hell; that lowermost place which had been mentioned occasionally in former lectures, and which is the ultimate state of demonic beings. The lecture concludes with an exhortation to the observance of positive law.

- The seventeenth lecture makes the application of the

"The whole attorney is more obscure. The authors, and most other writers of reports, read and the briefs (from original) with the Russian text (does not) certainly understand it, but for our who has never seen a translation of the briefs, and the report of the English to India, is prepared in the best of the will, and power of the Russian text, of which the English and not particular, cannot be said to be as good as the original, with papers very fresh, and the whole of the translation."

doctrine of the three qualities with regard to the religious dispositions and actions of men, faith, offerings, austerities and gifts, and concludes by explaining three monosyllable names of the divine being *Om, Tat, Sat*. *Om* has already been explained, *Tat*, (literally) "this," means the absolute being, whence absolute truth is also called *Tattva Sat* (literally "existing,") means the real existence.

The eighteenth and last lecture returns to the idea of action, explaining it at large, with its various moments. To it, as well as to some other ideas, that of knowledge, reason, perseverance, desire, the doctrine of the three qualities is applied. The four castes, their duties and calling, and the necessity of keeping faithfully within the limits of each, are enlarged upon. In conclusion follows the praise of the mysterious doctrine contained in the book, and the statement of the source from which it has been taken by him who is introduced in the epic as having related the whole dialogue.

Those who are expert in the investigation of the ancient works of any nation, will naturally ask, is the whole poem in question to be ascribed to one poet, to one age, nay even, to one system? and if this be the case, has it been composed with the intention of forming a whole, or has it been compiled either by the author, or at some later period, from a number of separate lectures?

The present position of Indian literature and critical science, seems not to admit of giving a decisive answer to these questions. The number of Indian works which are generally known is yet too small. My only endeavour has therefore been to collect in the preceding remarks all the notices from the poem itself, which might lend towards a decision of these questions, in which I shall now add a few detached thoughts.

The loose arrangement of the poem would have made it very easy to insert additions made by other poets and ages. And the same can be said of the metrical form, for the great majority of the Disticha (though by far from all express a sentence complete in itself, and are frequently strung together by very far fetched combinations). A striking instance of this is the introduction of the three names of the Deity in *XLII. 23*. Frequently the same idea requires merely varied expression. In a poem of this character it would really be surprising if every thing laid remained in the same state in which it proceeded from the original poet.

The above mentioned difference between the first eleven and the succeeding seven lectures is to my feeling also perceptible in this, that the latter contain more scientifically philosophical expositions, and more artificial theories than the former. I would chiefly point to the thirteenth lecture, the beginning of the eighteenth, and to the doctrine concerning the threefold spirit (*Purusha*). Yet even on this difference between the two parts of the poem no great stress can be laid, because, with the few exceptions which have been pointed out above, all the ideas occurring in the latter half are already mentioned in the former, and we have no proof for supposing that they are used in a different acceptation in either.

If the various lectures were the works of different authors, our review of the system would perhaps exhibit incongruous assertions in juxtaposition. But I scarcely think that this can fairly be laid to its charge. For in the whole poem I cannot discover any real contradiction.

The idea of the *Brahm*, as a merely conceiving power, certainly appears strange, as well as that of predestination to demonic fate. The whole poem is pervaded by the thought that firm direction towards the Godhead is able to lead unto perfection out of any state whatever, but the very opposite of this seems to be taught with regard to those who are called demonic. But this might be explained by the fatalism which is involved in the connexion of natural cause and effect, and it might be said that in the announcement of the demonic fate we have the statement of a fact, and therefore a *conditional* impossibility, not an unconditional one which would rest in the essence of things. As to the *Brahm*, the distinction between creative and conceptive power is not incongruous to the relation between a personal god and a divine substance, nor does it hinder the unity of *Krishna* and *Brahm*, as we may suppose the existence of two different powers in one and the same being.

Whether a difference of language exists in different parts of the poem profounder scholars may decide. I should think not. Yet even this reason, for itself, would be of little moment in the question concerning the unity of the poem. For not only the philosophical poetical idiom was evidently cultivated previous to the composition of our poem, but we see clearly that there were customary and ready-made metrical expressions for certain combinations of terms, which were available

to any one who might use them. Throughout the poem we meet with identical fragments of verses (VIII 21b \* and XV 6b) half verses (VI. 8b and XIV 24a VI 31a and XIII 23b) and, though more rarely, with entire identical verses (the only instances of this are III 23b and IV 11b, III 35a and XVIII. 47a). Even some verses of Manu show a surprising though not literal resemblance to passages of our poem (Gæta VIII 9 and Manu XII 122). It could not be difficult therefore to make later additions and interpolations in the style of the ancient poem.

Thus we find it very probable that there may have been interpolations and additions, though we cannot point them out singly and to do this with any degree of certainty may remain impossible for ever. Still more probable it seems that the lectures though they may originally have been the work of one poet, were only

\*These italic letters denote the first and second lines of the distichs to which reference is here made.

subsequently collected into one book. This would explain why all the lectures, taken together, are so far from impressing us with the idea of a complete work that we are rather inclined to think that the poem might just as well have been carried to a greater length. If the first draft had been made with a view to the composition of the whole, the single doctrines would no doubt have been brought into a firmer connexion.

Viewed as a poetical performance, I would say that these dialogues come nearer to the true idea of philosophical poetry than any other work of a similar kind which has reached our times, while they, as a work of natural poetry, are entirely distinct from that class of so called philosophical, and still more of didactic poems, in which design and art prevail.\*

\*The learned author finishes his Essay by some remarks on philosophical poetry in general and a comparison between the Gæta and the existing philosophical poems of the Greeks and Romans. This part has been omitted as foreign to the purposes for which the Essay is here republished. [note of the Translator.]

AN ESSAY

ON

THE BHAGAVAT-GEETA,

• BY THE REV. R. D. GRIFFITH.

"We can do nothing against the truth; but for the truth."—II. Cor. xiii. 6.

THE publication of the Bhagavat-Geeta, as it appears in the foregoing part of this work, is in accordance with the spirit of the present age, and may be regarded as serviceable in no inconsiderable degree, to the interests of Truth and Religion. The former circumstance is its vindication:—the latter its recompense. • Hindoo philosophy from its intrinsic elements, not less than on account of the antiquity which is assigned to it, and the immense influence which it exerts, challenges studious attention. By most, but those who know it best, it has been undervalued, and consequently misrepresented to an extent almost incredible, except on the ground that they to whom the charge belongs, labored under a false and obstinate bias, or some other disadvantage of habit or association. Of Balder's translation of the Veda, Holwell declares, that it is a monster that shocks reason and probability, occasioned by his not attending to the allegory. These errors he justly conceives, do not arise from misinformation merely, but from not drawing the veil;—from not penetrating into the true doctrines of India.

The philosophy of the Hindoos, however, is destined to receive more appropriate treatment, and to lead to results of higher consequence. Truth wherever it lie, and in whatever form it be developed, must sooner or later become the handmaid of Christianity; and this with a directness and

power, proportioned to its depth and spirituality. The most potent principles, are not always the most palpable; as sometimes the most precious gems, are found furthest from the surface of the soil that contains them.

It must not be assumed from these remarks, that we accord an unqualified approval to the Bhagavat-Geeta. The sentiments with which we regard it, may not be so designated. Truthful and animating as are some of its principles, and irresistible and ennobling as are some of its precepts, we look upon the system propounded by Krishna, with painful feelings. The spectacle of minds of the first order, struggling for a freedom of which they had the presentiment, but not the means to realize; intellects of transcendent power, combining the glimmerings: appropriating the dim and shadowy intimations of those eternal verities, the full light of which comes to mankind, only through the Scriptures of God, may well provoke respectful sympathy. Every error presupposes some truth, and every system of mythology, however speculative, superficial or ill-formed, has for its nucleus and support, principles which lie deep and inalienable in the convictions, and destinies of humanity, and in the order and constitution of the government of the Most High. "Nulla falsa doctrina est, quæ non aliquid veri permisceat."—Aug. Quæst. 1, 2. C. 40.

The work however is to be appreciated accord-

ing to the standards to which other systems of metaphysics and morals are subjected. The *experimentum crucis* in this, as in other cases must decide. We cannot but confess then, that a preliminary difficulty of considerable importance presents itself: i. e. that which relates to the credibility of the whole episode. Our commendations of the Bhagavat-Geeta, receive a disagreeable and unlooked-for check, by the objection that the evidences of its claims to be ranked amongst those systems which should control our feelings, and command our credence, are weak; in other words, that its reputation is fabulous, though its purport happens to be so notably excellent: that there are flaws in its title, though its contents are mixed up with doctrines of the highest speculative value. To overlook this difficulty were to make a false step, and in this particular, as in those on which we may subsequently animadvert, we shall only do that, which we invite all reasonable and candid men to do, with our own Sacred Scriptures.

The reputed circumstances of its origin, invests the poem with the disadvantages of fiction. Thinking men well demur ascribing to it more weight than they could assign to any other essay of the imagination, which had truth for its substratum only. The poem is a dialogue supposed to have taken place between Krishna, an incarnation of the Deity; and Arjoun a son of Pándoo. The subject of the poem is a famous civil war, between two branches of the houses of Bhárat. When the forces on either side were marshalled for the contest, Arjoun stricken with compunction and regret at the sight of kindreds so illustrious and intimate, being prepared for war, seeks counsel and commiseration of his God: hereupon the entire dialogue ensues. We conceive that in this mode of introducing the episode, there is betrayed a want of taste and probability. The likelihoods of the whole account are destroyed by the incredibility of the narrative: the accessories of the poem, invalidate its authority. The God and his pupil discoursing on the profoundest mysteries of metaphysics and religion, amid the tumult and excitement of two powerful armies breathless to be avenged on each other! That was not the season for teaching the dogmas of an occult philosophy, nor for the delivery of a series of obscure lectures on speculative theology. The crisis forbids it; the juncture and the exercise, were incompatible. We are forced to discredit the testimony.

How unlike the circumstances of the proclamation of the Law on Sinai; the accompaniments of that event befitting the occasion. Thunder and lightning and earthquakes, and the other dreadful phenomena by which it was signalized, became the majesty of God, and the sacredness of the transaction. And how opportune; how seemly, how dignified the intercourse which Christ the Lord Jesus, "God manifest in the flesh;" held with those whom He taught! "In the circumstances of His sojourn amongst mortals," there was nothing that shocks our predilections, or disarms our confidence. Men in their search for wisdom do not wait for it at the oracle which falsifies itself.

The incongruities of a system with itself, or with other systems of equal repute and influence, are fatal to an unreserved and indiscriminating reception of it. Its authenticity will be attested by its consistency. Principles and facts that neutralize each other, are not to be received: they convict the system, with which they are identified, of fallacy, if not of artifice. And out of a variety of rival schemes, that solicit confidence, assert orthodoxy, and are clothed with the mysterious sanctions of an equally high antiquity, how may we justify our preferences. All of them cannot be true. The mere supposition offends our common sense. By what criteria then, are we to be guided in our choice, how may we show reason for our faith? The followers of the *Bedang*, (says Dow,) affirm that there is no soul in the universe but God: the sect of Neadissen strenuously hold that there is; as they cannot conceive that God can be subject to such afflictions, and passions as they feel in their own minds or that He can possibly have a propensity to evil. Here is a most inconvenient discrepancy: which of the two sects holds the truth? Now it is precisely from such a difficulty, that the Bhagavat-Geeta must be liberated, in order to the establishment of its higher claims.

The internal contrarieties of the Geeta, will present themselves to the reader as he proceeds in its examination: we simply observe that they run through the entire poem; a dark vein vitiating the whole statue, which neither the chisel, nor design of the artist, can compensate. Of this Wilkins himself was painfully aware. In the fifth paragraph of his preface, he bespeaks the suffrage of the critic, by an honest acknowledgement of this defect. "The reader will have the liberality to excuse the obscurity of many passages, and the

confusion of sentiments which runs through the whole, in its present form. It was the Translator's business to remove as much of this obscurity and confusion as his knowledge and abilities would permit. This he hath attempted in his notes; but as he is conscious they are still insufficient to remove the veil of mystery, he begs leave to remark, in his own justification, that the text is but imperfectly understood by the most learned Brâhmans of the present times; and that, small as the work may appear, it has had more comments than the Revelations."

The orthodoxy of the Geeta in many of its fundamental tenets, much less as a whole, no intelligent Hindoo would allow. The philosophy of Patanjali, forms its basis. But this eminent man was not more celebrated as an authority in metaphysics and theology, than were Veda-vasu Goutama, Kupila, and others of the founders of the Hindoo schools—between whom and Patanjali there are declared the most direct and stubborn contradictions. Patanjali taught that "Spirit has no intercourse with visible objects—the intercourse is that of the mind." Veda-vasu on the other hand, inculcated that God is matter, as well as life. "Brahma is the cause of all things, as well as the things themselves. If it be not allowed that he is the clay as well as the potter, it will follow that he is indebted to some other for the clay." Patanjali says, that "God is to be seen by the Yogee." Kupila objects, that when the Veda speaks of spirit, as being visible it merely means that "it is perceived by the understanding only." Patanjali says the universe arose from "the will, or the command of God, who infused into the system a power of perpetual progression." Goutama maintains that "atoms are eternal." These few discrepancies will suffice for showing that the tenets of the Geeta are not universally adopted. They are to be entertained with reservation. We are forbidden yielding to them the deference due to a standard of accredited and undeniable authority. It was doubtless on perceiving these contrarieties that D. Olsonville, in the preface to his French translation of the Bhagavat, makes the following observations respecting the Brahminical sects and sacred books. "The Indians are divided into two orthodox sects, which, however, violently oppose one another, the one asserting the supremacy of Vishnu, the other of Siva. The Puranas differ in their interpretations of the Vedas, some

of them giving the supremacy to Brahma, some to Vishnu, and some to Siva. These books are properly speaking, pieces of controversial theology. The Brahmins, who composed them, disputing to which of their three gods the supremacy belongs, support the pretensions of each by an enormous mass of mythological legends, and mystical opinions, in favour of the God whom the author adopts. All are equally supported by the authority of the Vedas."

It is with no small complacency then that the glorious Gospel of the blessed God, is pronounced exempt from the confusedness and contradictions from which it is impossible to absolve the work under review. We verify it by miracle and prophecy; proofs that wall it round about with divine defences. In the arrangement of the demonstrations of its divinity however, we may safely forsake these its more popular and patent signs; and allege its intrinsic credibility, arising from its adaptation to the faculties of man, and its concurrence with the teaching of nature. Christian revelation, takes up and expounds the theorems implied in the moral bias of humanity. To the lights of reason, the constitution of the mind, and the administration of providence, it offers no collision; on them it inflicts no discredit. More than this may be predicated for Christianity: it imparts a deeper impression, and calls out into greater vividness, the traces of God's character and will, where they are dim and effaceful. Before this tribunal, conscience is encouraged to a louder declaration; the sun and the moon and the stars, are charged to a more emphatic testimony; and reason is consciously protected in the full exercise of her own sovereign rights. In the Gospel, christian revelation is propounded in its most perfect form, but does not insult the decalogue of Sinai, nor the enactments of Eden, nor any of the yet more rudimental elements of obligation, which these presuppose. Harmonious in itself, it accords with the principles and ordinations on which it is superinduced. It tacitly premises all that is true and good in nature and history. It gives to the sensibilities of the heart a more distinct articulateness, and invests them with a more solemn authority. It evolves into greater detail and manifestness all that we deplore in the records of the world's sorrows; and fixes for ever, the only realities that answer and appease the wants of rational beings.

It is worthy of special observation, that in the



Institutes of Menu, there is no mention of the great heroes of the Mahabharat. Precepts and examples of former monarchs are appealed to, but neither Pandur or Kuru is named. For this notice we are indebted to No. XV. of the Calcutta Review. In these Institutes "there is no allusion to the sacrifice of Yudhistira in proof of universal way to the mighty mace of Bhima or the unerring bow of Arjuna!" It is significantly added. "We are well aware that the vagueness of Hindoo Chronology and the difficulty of assigning a certain date to King and sage preclude us from building any reasonable hypothesis on the above remarks. But still the absence of any reference to the great war of the Kurus and Pandus or to the expedition of Rama is worthy of notice, and has not so far as we are aware been taken up by any of the great orientalists" 165, 166 p. We leave it for others to determine how far this circumstance detracts from the antiquity and sacredness of the Gæta.

After having weighed and noted, these initial strictures, we think that the reader will be better prepared for a fair and dispassionate examination of the substance of the poem. We cannot disregard the premonition that our course is through thicket and jungle—that the fragments of truth which are to reward our search, are to be arrived at but at the cost of much effort, and that after all, we may be better served elsewhere. Humboldt's analysis is to our mind as skillful and convenient, as any of which this relic is susceptible. We shall avail ourselves of the order in which he has classified its several topics.

I. The second, third and twelfth chapters of the Gæta comprise what might be called the *Psychology* and the *Ethics* of the system; in the exposition of which, the preceptor cautiously discants on the essential distinction between mind and matter; with no obvious design beyond that of inculcating the doctrine, that actions derive their qualities from matter, and are in all respects involuntary and inevitable. The former science was cultivated to a remarkable degree of refinement by the ancient Brahmins. Like the philosophers of Greece however they were divided into various sects distinguished by opinions the most opposite and irreconcilable. The following notices in the lectures before us, are considered of pre-eminent value.

"How can a man that believeth that this thing (the soul) is incorruptible, eternal, inexhaustible,

and without birth think that he can either kill, or cause it to be killed? As a man throweth away old garments, and putteth on new, even so the soul having quitted its old mortal frame entereth into others which are new. 'The weapon divideth it not,—the fire burneth it not,—the water corrupteth it not,—the wind drieth it not away, for it is indivisible, inconsumable, incorruptible, and is not to be dried away; it is eternal, universal, permanent, immovable; it is inconceivable, and unalterable.' II. 21—25.

This pure incorruptible essence is represented as oppressed and shackled by its affinity with matter: and as approximating its highest perfection, in proportion as it is disengaged from material and sensuous "bonds"—nevertheless action though it be an encumbrance to the soul, is to be preferred to inaction. "Perform the settled functions, action is preferable to inaction; the journey of thy mortal frame may not succeed from inaction." II. 8. Moreover inaction is an impracticable thing. "No one ever rested a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature" III. 5. The highest wisdom therefore regards all actions, as phenomena of matter distinct from man's own being. "The man who is acquainted with the nature of the two distinctions, cause and effect, having considered that principles will act according to their nature giveth himself no trouble." III. 28. This indifference to the consequences of action is not absolute and insensate. It consists in transferring all action to the supreme being; leaving issues and responsibility with him! "Throw every deed on me, and with a heart over which the soul presideth, be free from hope, be unpresuming, be free from trouble." III. 30. "They also who preferring me leave all works for me, and free from the worship of all others contemplate and serve me alone." XII. 6. "Let the motive be in the deed, not in the event: be not one whose motive for action is the hope of reward, have no inordinate desire after inaction." ("In ipso opere momentum tibi sit, at nunquam in ejus præmiis. Noli ad opera præmiis impelli, nec otii ambitiosus esto.") II. 47, 48. From these dogmas are consequently extracted the paradox that

"He who beholdeth inaction in action,  
And action in inaction;

He is wise among men,  
He is devoted, he has achieved all action" IV. 18.

The man who realizes this is pronounced free from the taint of sin, and remaineth like the leaf of the lotus unaffected by the waters V 10

It is difficult to find passages of equal sublimity in any work on Hindoo philosophy, to which we have access. Narad, in the *Bedagya*, is represented as interrogating Brahma on the nature of the intellect. "What dost thou mean O Father by intellect?"

BRAHMA

"It is a portion of the great soul of the universe, breathed into all creatures to animate them for a certain time"

NARAD

"What becomes of it after death?"

BRAHMA

"It animates other bodies or returns like a drop into that unbounded ocean from which it arose" "When the yogee renounces all assistance from the understanding and remains without the exercise of thought he is identified with Brahma, and remains as the pure glass when the shadow has left it" (*Veda vasa*) To a yogee says Kupuli— in whose mind all things are identified as spirit what is infatuation? what is grief? He sees all things as one, he is destitute of affections, he neither rejoices in good nor is offended with evil"

The Greeks and Romans speculated on the immortality, incorruptness, and eternity of the soul. These were questions forced upon their notice by the very instincts and misgivings of their nature, but their illustrations are clogged by argumentative and rigorous habits of thought. The regions familiar to an oriental wing, they seem not to have reached. The brevity and impressiveness of Krishna's description of man's nobler part, we have in vain striven to match, out of their writings. Plato as translated by Cicero, in his first *Tusculan*, gives to the human soul the attributes of the Divine Being and supposes it to have been from Eternity, uncreated and self-existent. His words are heavy and unmeaning though doctrinally important. Speaking of the principle of motion, or the soul, he says 'principium autem nullum est origo, nam e principio oriuntur omnia—ipsius autem nullum ex re alia nasci potest, nec enim esset id principium quod generetur aliunde. Id autem nec nasci potest, nec mori' (*Cap 2, 3*). In this passage and in others, the immortality of the soul,

is not supposed to arise from any foreign or external cause, but is resolved into the natural and inherent powers of the soul itself. *ἐνέργειά ἐστι δυνάμειον καὶ ἀδιαφθόρον αὐτὸ αὐτῇ ἐστὶν οὐδὲ δὲ ἀπολλύσθαι οὐδὲ γίγνεται δευτέρον ἐξ ἀγαθῆς αὐγάνης, καὶ ἀβυσσῶν φύξις αὐτῇ* The energy of Aristotle, was a word of mighty import, in that author's philosophy, since his doctrine on that subject is a link in the grand chain, by which he connects earth with heaven, and mortals with the deity. As such it corresponds to the action discoursed on in the *slokas*, cited above. "Energy refers to action, and that is said to exist in energy, which executes its peculiar work, or performs its peculiar functions. The state of energy is the most perfect state of existence in which any object can be exhibited. Though energy always implies action, yet all actions are not energies. The kind of life, which the best and happiest men lead occasionally in the unobstructed exercise of their highest powers, he longs eternally to God, in a degree that should excite admiration in proportion as it surpasses comprehension." (*Gilhes' Arist I 153, 155*)

This regard of the consequences of actions was taught by Zeno and his disciples with an authorative earnestness resembling that of Krishna. "Nevertheless they seem to have been all of this persuasion that the frightening of men with punishments after death was no proper or accommodate means to promote virtue, because that ought to be pursued after for its own sake, or the good of honesty, as vice to be avoided for that evil of turpitude which is in it, and not for any other external evil consequent thereupon" (*Quid II 26*)

We do not doubt that the constitution of man is made up of material and spiritual properties, that he consists of a body and of a soul. His outer frame is the organized machine of an immaterial principle. For the notion that mind is the effect of the physiology and structure of the body, and is not separable from it, we have but the utmost abhorrence. The soul we hold to be superadded to its perishable and earthly vehicle, and that it is consequently capable of an existence independent on it. Shape, solidity, extension, magnitude are the cognizable properties of the one. Consciousness, volition, reason, memory, the descriptive phenomena of the other. They are alike known only by their qualities. The one by such as are recognized by bodily senses, the other by such as are discerned by individual consciousness. Every atom

the first speculative view of life. It contradicts all the love of happiness, and fear of misery, which are our earliest conscious emotions. It is at variance with our probationary position during the present life. It wars with every sanction of obligation. The greatest exercise of reason, the best conduct of understanding, to which we can have recourse, is to seek the most extensive measure, and the most durable continuance, of good (Hamilton's Congregational Lecture, 193 p.)

The refined fatalism that lies at the root of this portion of the poem, is pointed out by Humboldt. The doctrine of the unavoidable nature of actions, he observes "implies a necessary fatalism, as matter which is equally eternal with the godhead, must by necessity revolve forever the wheel of its changes by means of which the godhead which comprehends every individual existence in itself, is properly speaking to be considered as the only moral agent." p. 126 To this the system conducts us;—on this dreary and uninviting shore, we are at length landed. To us it is no matter of surprise that with the recent revival of Hindu philosophy in Bengal, and to some extent nearer our own dwelling, this repulsive doctrine has been so obstinately embraced. Should the sentiments inculcated in the Gita obtain intelligent general dissemination, we see no alternative but that before long, the country will be plunged into the most hopeless infidelity, the other extreme of the course and corrupt idolatry by which it is now perverted. The arguments which have been from time to time employed for the confutation of ancient and modern fatalists, might be profitably brought forward here, did it comport with the objects of this essay. It will suffice to observe, that the doctrine interferes with human responsibility and freedom, and whatever clashes with them, subverts itself. The transference of our actions and condition to Deity, subtracts from our moral feelings all healthful stimulus—it sheds upon us an unmanly indifference—it disorganizes the probationary and tentative economy with which we are allied, it blasts the charities of man's heart—it strips the spirit of ardour—it paralyzes its elasticity—it breaks its wing. The sensuous and the spiritual—the temporal and the abiding—the precarious and the certain—must have their turn in enslaving man's passions and deluding his hopes—the patient and eulient endurance of which is enforced by the revealing assurance that life and its vicissitudes are

beyond our control. The Isles (Parce) had their Temple at Corinth, into which it was not lawful for any one to enter. The interdiction was generous at all events!

II Having dilated upon the superiority of mind to matter, and pointed out the perturbations which arise from actions even when performed with the most energetic disregard of their results, the Divine preceptor directs his disciple to the proper idea of the absolute and Supreme Deity, in the knowledge and contemplation of whom, mind finds its purest employment, and the only sufficient antidote against sensuous and material influences. This to our mind, is by far the most philosophically elaborated portion of the Gita. The sentiments which relate to this sublimity of all themes, are scattered here and there in the poem, just as we might suppose they would be, in a full hearted and unpremeditated dialogue. We shall in this instance pursue our notices after the manner with which its other topics are treated, viz. cite those slokas of the Gita which are pertinent, and after having added any passages from similar systems, whether oriental or western, that may bear upon it, we shall offer any comment thereon, which may serve for its true, and impartial appreciation.

"Learn that he by whom all things were (expanded) is incorruptible (indelible) and that no one is able to effect the corruption of this thing which is inexhaustible." II 17

"Know that good works come from Brahm whose nature is incorruptible, wherefore the omnipresent Brahm is present in the worship." III 15

"The ignorant being unacquainted with my supreme nature which is superior to all things and exempt from decay, believe me who am invisible to exist in the visible form in which they see me."

"I am not visible to all because I am uncreated by the supernatural power that is in me. The ignorant would do not discover this that I am not subject to birth or decay."

"I know O Arjun all the things that have passed, all that are present and all that shall hereafter be." VI 23, 63

In the shaster translated by Dow, it is asked by Narad "What shall we think of God?" To which Brahma replies "Being immortal he is above all conception, being invisible, he can have no form but from what we behold in his works, we may conclude that he is eternal omnipotent knowing all things and present every where."

In the *Tiruvay Moṣu*, a work in the Tamil language, on which the tenets of the modern *Vaiṣṇava* sect are founded, the Divine Being is described in terms of singular force—

- His knowledge is eternal and immeasurable but he is void of knowledge derived from the organs of sense  
 He is intelligence, he is perfect goodness, by the past the present or the future he is not affected he who is my life hath no superior  
 He who is himself all things and all persons whom as creatures we believe is not connected with the five senses, who is the consecrated image of the ruled  
 The life of the soul even here may be attained by attaining the power of perfect devotion abstracted from all subsidiary things  
*Libus Coral. p. 32*

The *Tiruvāṣagam*, a Tamil work of highest repute, which maintains the doctrines of *Advaita* sect, has a similar description of the Supreme God

- Thou who art pure intelligence requiring the aid neither of speech nor thought, O teach me the way in which I should speak of thee  
 Thou art not fully comprehended even by the contemplative sages the gods, or any order of beings  
 Thou connect in the words and in the sense of the Scriptures and art for ever fixed in my mind  
 Like undammed water thou flowest into my thoughts O Siren of Timperance  
 O Lord I thou hast taken thy abode within me, what more can I ask  
 The expanded ether water, earth fire and air, these thou art not  
 But without form, art hidden among them I rejoice that I have seen thee now with the eye of my mind

The Supreme Deity was characterized by the Greeks and Latins by similar titles and descriptions, e.g. the "architect of the world" (*ὁ ἀρχιτέκτων*)—"the prince and chief ruler of the universe"—"the first mind"—"the Principle of Principles" (*ἄρχη ἀρχῶν*)—"the unmade self originating, and self subsisting Deity" "A monad" "Unity itself" (*τὸ ἐν ἑαυτῷ*) "That which is above mind and understanding"—"that Supreme and Eternal Being which is immutable and can never perish" "One God and all Gods" (*Deus unus, et omnes*) "One and all things"

From the passages quoted above, from the *Gēeta*, and those by which they are followed, the belief is pressed upon us, that in the earliest times Brahminical philosophy held as its grand idea the absolute unity of the Supreme God, and that their religious ritual corresponded therewith. Idolatry is an act of growth, springing from man's incapability of entertaining the elevated abstract notions of the primitive creed. This dimension explains itself. The obscure and weakening of the idea of the Divine unity, were indicated first, by the imper-

sonation of the several discoveries made of the Supreme Being, in his operations and effects. These impersonations were not so many distinct and independent deities, but representations of one and the same great Deity, contemplated under particular aspects. This is the true key to the ancient mythology of all countries. The next step in the downward course, was to insulate these representations of the particular attributes, and operations of God, into independent objects of worship, and hence the indefinite multiplication of idols. Idolatry therefore we hold to be a gross accommodation of the pure and sublime religion of India, to the capacities of the uneducated people. Hindoos themselves hold this opinion, and not without good authority—"Corresponding to the natures of different powers or qualities, numerous figures have been invented for the benefit of those who are not possessed of sufficient understanding." *Maharṇava*, quoted by Rammohan Roy "For the benefit of those who are inclined to worship, figures are invented to serve as representations of God, and to them either male or female forms, and other circumstances, are fictitiously assigned. Yama dāgā, cited by Rammohan Roy, p. 31 "The three chief divinities are repeatedly admitted to be nothing more than personifications of the powers of God in action. With the vulgar the personifications become realities—the types become the things typified. This is the natural progress of all idolatry, even where it has been grafted upon the simple truths of Christianity, and there is no difficulty in understanding how it should have taken this course in Hindustan." *Wall's British India*, Vol. I. p. 383. Wilson's Note. A few references will confirm our hypothesis.

#### NARAD

What is his likeness?

#### BRAMHA

He hath no likeness but to stamp some idea of him upon the minds of men, who cannot believe in an immaterial being, he is represented under various symbolical forms.

#### NARID

What image shall we conceive of him?

#### BRAMHA

If your imagination cannot arise to devotion without an image, suppose with yourself that he

eyes are like the Lotus, his complexion like a cloud, his clothing of the lightning of heaven, and that he hath four hands.

NARED.

Why should we think of the Almighty in this form? .

BRAMHA.

His eyes may be compared to the Lotus, to shew that they are always open, like that flower which the greatest depth of water cannot surmount. His complexion, being like that of a cloud, is an emblem of that darkness with which he veils himself from mortal eyes. His clothing is of lightning to express that awful majesty which surrounds him; and his four hands are symbols of his strength and almighty power." Bedang—Dow's Diss. p. 48.

பண்டுளான்பரித்தேறித்தபம்மலர்களைத்தனை.  
பாழிலேசெய்ததுவிட்டமகிழங்களைத்தனை.  
மீண்டனாழ்த்தித்தபொதிறத்தநீர்களைத்தனை.  
மீளவுஞ்சிவாவயங்குகழுவத்தேத்தனை.  
அண்டர்கோள்குப்பிடமறித்துணர்க்குளானிகள்.  
கண்டகோயிற்றெய்வமென்றாகையெடுப்பதில்லை  
மே.  
சிவவாக்சியம்.

"Formerly how many flowers have I gathered and scattered,  
How many prayers have I repeated as a vain worship?  
While yet in the prime of my life, how much water have I poured  
out?  
And moreover how often have I encompassed the fumes of Siva,  
This I have left off, for the wise who know the true God, the Lord  
of heavenly beings,  
Believe not the idol of the temples (apparat to the eyes), to be  
God, nor lift up to it the hands

Eusebius has assured us that the ancient Brahmins worshipped no images. "Many thousands of them who are called Brahmins, who according to the doctrine of their ancestors and their laws, do not shed blood, neither do they worship idols.  
*De Trinitate* scribitur Prop. Liang. Lib VI.

Abul Fazl, who examined the Brahminical theology with the greatest attention, arrived at the same conclusion: "They all believe in the unity of the Godhead and although they hold images in high veneration, it is only because they represent celestial beings, and prevent the thoughts of those who worship them from wandering" (Ascon Abbey, Vol. III 3).

It were well if they who oppose it is to propagate the Christian system amongst the idolatrous

population of this country, would keep these facts in mind. The enterprise were more worthy and effectual, to direct the minds of the Hindoo to the fragments of truth which their superstitions overlay; than to exasperate their temper and outrage their prejudices, by rude declamation and ridicule. The transition to Christianity would be easier (much easier than we are wont to consider) on pointing out the doctrinal correspondence between their system and our own, than by denying the former those claims, which history and the constitution of our common nature so obviously warrant. The objection that idolatry gives form to that which has no form, and visibility to that which is invisible, does not serve us; for the same might be urged against our own scripture and customary representations of God. Hands and eyes, and feet and other material organs are ascribed to him, "whom no man hath seen, or can see" We are also reminded of the Hebrew descriptions of Deity by several of the verses of the Geeta. There was no alternative to the use of such phraseology—it is a recognized and inevitable necessity, to express the most spiritual conceptions by terms apparently belonging to sensible things; "*propter egestatem lingue et rerum vocitatem.*" (De Re. Natura)—It is not simply a device of the imagination, but an instituted and unavoidable instrumentality. Krishna represents himself as "the splendour of the stars—the light of the flame—the life of the living." Deducting something for the license of oriental poetry, we almost fancy that we are in the tenth Lecture listening to a fervent recitation of some of the passages of our own sacred Books. "Thou art my rock and my fortress" "Thou hast been a shelter for me, and a strong tower from the enemy" "The Lord God is a sun and shield" "God is Light" "The Father of lights, with whom there is no variableness neither shadow of turning"

III The transcendunt qualities of the Supreme nature, naturally led to the contemplation of the universality of its manifestations. The paragraphs which relate to this subject, contain the *Pantheism* of the system which term is not intended to denote the vulgar doctrine of the identity of God with the material universe, but that in every portion and phenomenon of it, God is to be realized, in other words, that the universe is full of God; that wherever we may go and on whatever we may think, there and then God is to be felt and recognized. We confess that it is to us difficult to revise

the suspicion that the ancient Hindoo sages, must have had immediate or traditional access to some Hebrew record, not enrolled with our canonical books, or even to some mutilated and stray fragments of the canonical scriptures themselves. The highly sublimated *Pantheism* which the Gæta contains has its counterpart only in the divine teachings of our two Testaments, especially in the Gospels and Epistles of the seraphic John, who was permitted to rest on the bosom of the Redeemer—into whose ear were poured the unconfessed yearnings of the Son of God—that John to whom was confided the apocalypse of eternity—the foresight of the working of the mystery of iniquity—the doom of the damned and the final supremacy of Jehovah.

Vasudera is the universe VII 20

I am O Agnoos that wh ch is the seed of all things\* in nature and there is not any thing whether an mate or imamate that is without me X 29

Behold O Agnoos my m'ion forms th hie of various species and diverse shapes and colors

Behold in this my body the whole world animate and inanimate and all things else thou hast it made to see

Use as thou art unable to see it, thine eye is not yet open I will give thee a heavenly eye with which behold my divine connection XI 5 7, 8

The Son of Pandon then beheld with the body of the God of Gods standing together the whole universe divided forth into its vast variety XI 13

"The actual impersonation of the Deity, comprehending the whole universe within his visible form," (says Milman) unquestionably the most extraordinary flight of poetic daring, in the range of poetry. It is the whole essence of symbolical religion embodied in language—a highly abstract metaphysical creed represented as reality—the most subtle fiction of the reason arrayed in form and substance" (vol. IV, 118 p.) We regard it however as more than an imaginary illustration of the pantheistic creed—it is its doctrinal exposition.

On this account, some philosophers have supposed that that in which bodies are placed—which is immovable immutable prior in existence to all bodies, is God himself. The following passages are quoted by Mosheim in his notes on Colworth,

In our Hæc Aræon is denominated the FATHER and MOTHER of the world. In the former way he is called the FATHER and MOTHER of all things. In the latter way he is called the FATHER and MOTHER of all things. In the former way he is called the FATHER and MOTHER of all things. In the latter way he is called the FATHER and MOTHER of all things.

Does not he denote the FATHER and MOTHER of the world? Is it not he in which all things are placed? Is it not he in which all things are placed?

(III 242) "God himself is called place, (τοπος) because he contains all things and is contained by nothing whatever," and because he is himself a refuge for all things, and is contained and filled by himself alone." "God contains all things in his bosom, and passes through all the parts of the universe" (Philo). This learned Jew, says in another passage "God is every where and nowhere." "God holds the whole world in his hand like a vessel, whose throne is heaven, and footstool earth, and he is not in place, being the extreme limit of the universe" (Tertullian). The reader can scarcely fail to remember a similar passage in Paul's discourse to the Athenians "In him (in autem) we live and move and have our being" Acts, xviii 28.

The foundational and all pervading relationship of God to the universe is signified by other expressions—e. g. "Amongst letters I am A" X 38.

This symbol is probably derived from some mystical properties assigned to the Alphabet—Tiruvaymoyr employs the same metaphor.

அகரமுதலவெழுத்தெல்லாமாதி

பகவானுத்தரநேயுலக

குறள க—க

As ranked in every alphabet the first  
The self same vowel stands so in all worlds  
Th' Eternal God is chief. Ellis.

In the Tamil translation of the Vedam this belief is more fully expanded.

விண்ணிதிருப்பாயமலமேனிற்பாயகடலசோவாய  
மணமிதிருவலாயிவிறுவுளளெனவகு மறைகதறை  
வாய.

எண்ணிதியனநுபுறவனடைததாயெனதாவி

யுணமிதிரையுருககட்டாதேயோளிப்பாயமோ

Thou art in the heavens thou art above the mountains thou dwellest in the ocean

Thou revolvest in the earth but among all these though every where present thou art every where hid  
Thou art among other worlds among systems beyond the reach of thought

And thou art present also in my soul—wilt thou ever there remain concealed without man first thy form?

The Hebrew rabbins had a similar formula to express the whole compass of a thing, e. g. "Adam transgressed the whole law from Aleph to Tav" — i. e. from beginning to end. "When the holy God ble the Israelites he did it from Aleph to Tav" e. g. perfectly. In like manner the Greeks signified the all pervading agency of Him "by whom all things consist" by the first and last letters of the

Greek alphabet. "I am Alpha and Omega, the beginning and the ending saith the Lord, which is and which was and which is to come the Almighty." Rev. i. 8.

He who realizes the all pervading presence of the Supreme God—who penetrates beneath the material veil, whereby the Divinity is shrouded from profane, unsanctified mortals; attains to the highest perfection. To define this perfection, and lay open the way of appropriating it, was the sublime occupation, to which the God lent himself, for the behoof of the remorseful and palpitating Arjoun.

"He who beholdeth the individual existence of the creatures as standing in unity,

And as expanded from thence; he attains deity." XII. 30.

"The man who by his works, worships Him from whom the principles of all being, motion and rest, by whom the whole universe was spread forth, that man obtaineth perfection." XVIII. 46.

"The Yogi who believeth in unity, and with aliphth me present in all things, dwelleth in me in all respects, even whilst he liveth." XI. 31.

How may we account for such sentiments being embedded in a system of pagan philosophy—for a Pantheism so spiritual, and preterhuman, as that propounded in the Geeta, but on the hypothesis we have assumed? These are surely stray scintillations from that source of light, whose full-flooded streams, run through the revelations of our own Scriptures: these are offsets of a better foliage, and more wholesome fruit, than aught that springs from the soil of a disordered and alienated humanity. They have the euphony and phrase of our own loved Bible. They quicken our aspirations for the good, and true, and unceasingly. We seem to be listening to some antiquated teacher of the morality and faith of the Christian Gospel; some venerable, but ill understood expounder, of the everlasting verities of our own creed.

\* An Intelligent friend has favored the author, with the following remark: "I should not ascribe the origin of these pious sentiments, to a knowledge of any portion of the Christian Scriptures but would refer it, to the patriarchal times—to the divine instruction then common to the human race, perhaps long before Moses, even when the race constituted one family." In this opinion, there is no valid objection, albeit, the most learned oriental scholars, feel themselves incompetent to determine the age of the Vedas. Colbrooke has been accounted from the position assigned to the northern celestial pole, in the VEDAS of our Vedas, that the composition of those books was anterior to the fourteenth century before Christ: a period only two centuries later than the time of the Jewish Exile. The doctrines however, of which the Vedas are the depository, must have obtained prior to the Vedas themselves, so that we safely thread our way back, to a date at least contemporaneous with Moses. The willingness to assign an antiquity so high, to the sacred writings of the Hindoos, springs from a very praiseworthy delicacy. It was no disparagement to the Jewish people, to be placed on all the wise, and the Egyptians. They may not the remotest east of the Nile, have equalled, if they did not excel the Egyptians, in that knowledge, of which the e is this modest record."

Reunion with God is the grand ultimatum of the evangelical economy; the climax and the close of a holy life; the consummation of all that the Great Eternal ever meditated; of the loftiest dignity of which man is susceptible. It is the final resting place of the faculties,—the return of the erring spirit to the ineffable abode, whence it had been estranged. This is the beatitude of seraphs. Beyond it man may not look; of aught higher, and purer, he has no conception. It is the subduing of the troubled soul, into the primal will. It is from this, that the incitements of piety draw their benignest energy; and the urgency of a godly life, bears so much more of allurement, than coercion. The saints of the most High, realized that, after which the Hindoo mystic struggles but in vain. "Enoch walked with God"—intimacy, endearment, communion, were the elements of that reverend intercourse. The Redeemer sought for no higher vouchsafement at the hands of his Father, than that they whom he had received out of the world, may participate in this union.

"That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us. I in them and thou in me, that they may be perfect in one." Of the intense and vitalizing sympathy, subsisting between the emancipated soul, and Him in whom we rejoice, as the Supreme, John in his Epistles, spile in terms, if possible, more stirring and pregnant; terms significant of experiences too ethereal for our sluggish, and earthbound capacities, to appreciate. "Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God God is love, and he that dwelleth in love, dwelleth in God, and God in him." "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even his Son Jesus Christ. This is the true God, and Eternal life."

In order to reclaim and assist man, to this reconcile spiritual realization of God, God was pleased to send Christ into the world, "in whom dwelt all the fulness of the Godhead bodily." In Him, we have the living substantive embodiment of the attributes of Jehovah. That which Krishna fraudulently arrogates, the adorable Christ rightfully possessed. "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of

"Let us now descend to some particular observations on the resemblance of Zeus or Jupiter, to the triple divinity Vishnoo, Siva, Brahma, for that is the order in which they are expressed by the letters A U M, which envelope and form the mystical word Om, a word which never escapes the lips of a pious Hindoo, who meditates on it in silence. Whether the Egyptian *Om*, which is commonly supposed to mean the Sun, be the Sanscrit monosyllable, I leave others to determine" (Sir W Jones, on the Gods of Greece, Italy, and India, 33)

The syllable *Om* (Aum) intends every Deity. It belongs to Panmeshtu, him who dwells in the supreme abode, it appertains to Brahme, the vast one to Deva, God, to Adhitya, the superintending soul" (Veda translated by Colebrooke, Mill I 388)

The correspondence both in import, and construction, between the *Om* of the Hindoos, and the *Jehovah* of the Hebrews, is too exact and uncommon, to be accidental. The title *Jehovah* יהוה is denominated the *Tetragrammaton*, because of the four letters, of which it is composed. It is to be noted however, that there are but *three distinct letters* in the word, which are *god*, *he*, and *awe*, the last being only a repetition of the second. The initial *god*, denotes the *fons et principium* or first hypostasis, the *he*, being a double or compound letter, is properly employed to express the second hypostasis, who unites in his own person, the divine and human, while the medial *awe* which is copulative, combining the letters preceding and subsequent, denotes the Holy Spirit. This curious information, is quoted by Rhymer on rabbinical authority (Maurice's Antiquities Vol IV *passim*). That the terminal *he* of the title *Jehovah*, was used *paragoge*s by the Hebrews, and is not a proper component of the epithet, appears from the circumstance, that in the old Testament it is written without it (*Gesenius Lex* \*). Accordingly it was pronounced by Jerome and Ongen, *Jao*—by the Samaritans *Jave*, and in the poetic portions of the Bible, it is expressed by the word *Jah*. It will not be irrelevant to observe here, that the *trident*, the distinctive mark borne on the forehead of the *Vishnuans*, corresponds to the Hebrew letter *sh*,

which amongst the Jews, was symbolical of the Trinity. As such it was cut on the outside of the head phylacterius of that people, so as to be distinctly visible, and strikingly to attract the eye. In the ancient *Samaritan* character, the strokes of this letter are still more equal, and the idea of equality thereby, more exactly expressed. We only add respecting the orthographical correspondence of the Hindoo and Hebrew appellations, of the Supreme Deity, that "*Jehovah*" has no plural termination, does not admit the article, nor is employed in *status constructo*. "*Non siccatur in pluralem non admittit articulum neque affixa Non ponitur in status constructo*" Simonis Onomasticum 315 p

The veneration in which the Hebrews held the *Tetragrammaton*, was equalled by nothing, save that with which the Hindoo regards the mystic "*Om*" By that awful name, according to the Rabbies the most stupendous prodiges could be performed, and it was said to be guarded by lions in the inmost recesses of the temple. Basnage, His Jews, p 194 "This name includes all things, he who pronounces it shakes heaven and earth, and inspires the very angels with terror. A sovereign authority resides in this name, it governs the world, other names and surnames of the Deity are ranged about it, like officers and soldiers about their King and General, from thence, they receive their orders, and thus they obey. He who knew all the mysteries of God's name, would be ignorant of nothing, in all the ways of his justice and providence." Calaneo The Holyeys, for several centuries before the Christian era regarded this name as too sacred, to be uttered, and an after times, it was the *nomen apertum*, the ineffable name, which they scrupled to pronounce (see Gesenius)

The sacredness and mystery, in which this name of God was enshrined, were not a superstitious and imaginative fignent of the cabalists, they are traceable to divine authority "I appeared unto Abraham, unto Isaac, and unto Jacob by the name God Almighty, but by my name *Jehovah* was I not known unto them" Ex VI 3 By which the Almighty did not mean, that the former patriarchs had been ignorant of him, as God the Creator, but that he had not revealed himself under this name, which so fully and impressively indicates his transcendent and incommensurable nature.

The orthodox theologian will receive the confirmation which we have noted, as a fresh, and by no

\*We regret that we have not access to Tholuck on the Hypothesis of the Egypt or Indian origin of the name *Jehovah*. It is referred to by Gesenius as of high authority.



means insignificant, contribution to the doctrine of the Trinity. Not indeed that that doctrine needs aught for its most conclusive substantiation; but because any new proof, supplied from historical materials, of the idea on which it rests, having been entertained, and symbolized by philosophic sages of the highest antiquity; places it on higher vantage ground, and to sceptical minds, invests it with weightier recommendations. Moreover, every testimony, (especially that which is unsolicited,) to a doctrine of so much importance, should be received with gratitude, and may be scrutinized with profit; because of the new aspects and relations of an inexhaustible truth, which it may disclose. The fundamental formula, by which the Hindoo Triad is expressed, explains and defends that, which in dogmatic theology, is employed to notify the profound and mysterious reality, which constitutes the basis of the Christian system. Indevout speculation on this subject, none can deprecate more than we do: hazardous tampering with it, we hold to be as impious, as would be heedless and uninquiring oversight. It were well then, if they who have not been guided by better lights, nor aided by preceptors of more noble and truthful bearing than those offered in the arcana of philosophic Hindooism, to the doctrine that "in one Divine essence or nature there are three persons, distinguished from each other, by certain characteristics, and indivisibly participating in that one nature;" (Twiston's Lectures, sect 5.) would address themselves, to a thoughtful and unprejudiced examination of it, as it is expounded and verified in Christian Theology.

V. The belief of the *Metempsychosis*, is so universal and settled in India, as to be almost beyond controversy. In the Goeta, it is assumed and argued on; it is interwoven with the many incitements to an ascetic and holy life; and enters so vitally into the genius of Hindoo philosophy, that its overthrow, would ensue, upon that doctrine being disengaged from it. We do not purpose enlarging upon the details of the *Metempsychosis*, as developed in the popular superstitions, neither shall we care to express at any length the abhorrent and afflictive associations, which it suggests. Our object will be compressed, by simply selecting some passages from which the antiquity and precise import of the doctrine might be gathered; and then, by showing its incompatibility with the recognized and admitted conditions of humanity.

"Death is certain to all things, which are subject to birth; and regeneration to all things which are mortal." II. 27.

"Wise men who have abandoned all thought of the fruit as produced from their actions, are freed from the chains of birth, and go to the regions of Eternal happiness." II. 15.

"Both I and thou have passed many births. O Arjoun! mine are known to me, but thou knowest not mine, O destroyer of Enemies!" IV. 5.

"He O Arjoun! who from conviction, acknowledgeth thy Divine birth and actions to be even so, doth not upon his quitting his mortal frame, enter into another, for he entereth into me. IV. 9.

"A man whose devotions have been broken off by death, moving enjoyed for an immensity of years the rewards of his virtues in the regions above, at length is born again, in some holy and respectable family, or perhaps in the house of some respectable yogee ("vel etiam e devotum sapientum stirpe nascitur." Schlegel) VI. 47, 48.

"For useful acts, mostly corporeal, a man shall assume after death, a vegetable or mineral form, for such acts mostly verbal, the form of a bird, or a beast, for acts mostly mental the lowest of human conditions." Mens XII. 9.

"Souls endued with goodness, attain always the state of Deities: Those filled with ambitious passions, the conditions of men, and those immersed in darkness, the nature of beasts, this is the triple order of transmigration." Mens XII. 46.

பிறவிப்பெருங்கடலின்குறுவந்திதா ற்  
இதறவனா.சேரநாதா குள. க. வ.

"Of those who swim the wide extended sea,  
Of mortal birth, none ever can escape,  
But they who to the feet of God adhere" Ellis.

Several writers, both ancient and modern, have supposed that Pythagoras introduced the *Purta Janma* or *Metempsychosis* into India. Some of the Hindoo works, however, in which the doctrine is propounded, bear a date much earlier, than that of the expedition of that Philosopher to India. Moreover, the avowed presumption of the Brahmins, that no science of any consideration, can lodge in the mind of a man of any other caste, much less in that of a foreigner, deprives the opinion of all weight. The opposite appears to have been the case. Pythagoras observed the Brahminical abhorrence of the murder of animals, and that the cultivated classes of the Hindoos, religiously abstained from eating whatever had been alive. He would moreover, have learnt that those scruples arose from the apprehension that deceased ancestors were condemned to inhabit the bodies of animals; and that contact with flesh and blood, imparted the deepest defilement. These sentiments, he doubtless imported and inculcated in his own country. That the Hindoos taught the *Purta Janma* in the most ancient times, is attested by foreign witnesses amongst whom may be mentioned Porphyry and Strabo (See Inquiry into the Brahmin Philosophy in Mickle's Lusiad.)

The Egyptians believe that when the body de-

calls, the soul passes into some other animal, which is then born, and that after it has made the circuit of beasts, birds, and fishes; through a period of three thousand years, it again becomes the inhabitant of a human body—*ἔπειτα δὲ περὶ τῆς ψυχῆς τὰ χροῖα καὶ τὰ θάλασσα καὶ τὰ παρὰ ταῦτα, αὐτὴν ἐν ἀνθρώπῳ σώματι γινόμενον ἐπὶ τὴν περὶ τῆς ψυχῆς ἐν τριτοχρόνῳ ἐστὶν*—HERO. LIB. II. 123. The prospect thus unfolded is so loathsome and degrading, that in the estimation of Cicero, a total extinction of life would be preferable, to the kind of existence which it promises. "*Nemo est quin emori malit, quam concepi in aliquam figuram bestie, quamvis hominis mentem sit habiturus.*" *Apud Laet, D. Inst. VIII.*

The embalmment of the dead, and their careful preservation in the catacombs of that country, are to be assigned to this circumstance. The worship of beasts by the Egyptians, originated in the belief that even the souls of the gods migrated into them. The soul of Osiris, was believed to have passed into the Ox, *Apis*, and that of Typhon into crocodiles, and other noxious creatures. (Cud. I. 611.) Empedocles declared himself to have been a boy, a girl, a plant, a fish, a bird." (Ibid 45) The Pythagorean philosophy, is beautifully explained by Ovid, Lib XV.

"Then, Death's called, as but old Matter dressed,  
In some new Figure, and a vary'd Vest.  
Thus all Things are but alter'd Spirit dies;  
And here, and there, th' unbody'd spirit flies;  
By Time, or Force, or Senseless disposition,  
And lodges, where it lights, in Man or Beast;  
Or hunts without, till ready flocks it find,  
And actuates those according to their Kind.  
From Treatment to Treatment is toss'd,  
The Soul is still the same, the Figure only lost,  
And, as the soften'd Wax, new Seals receives;  
This Face assumes, and that Impression leaves;  
Now call'd by one, now by another Name,  
The Form is only chang'd, the Wax is still the same:  
So Death, so call'd, evn but the Form decays,  
Th' immortal Soul, &c. out in empty Space,  
To seek her Fortune, in some other Place." Dryden

The philosophy of the doctrine of the Metempsychosis, as it was received by Hindoos, Egyptians, and Greeks; appears to have been precisely the same; i. e. that all souls being portions of the universal mind, must eventually return to the Divinity. Different souls however, in proportion to the power and inveteracy of their material "bonds," acquire corresponding degrees of impurity, and therefore degrees of purgation of varied length, and adaptation, are indispensable to their

return. The necessary purgation is experienced by successive transmigrations. Bad men, would consequently be placed under a severer process, than that needed by the virtuous, and devoted. The *Hades* of the Greek, and the *Naraka* of the Hindoo, may be conceived as the region, in which souls immediately on their departure from the body, undergo the remedial regimen.

It were sufficient to our minds, for the refutation of this egregious doctrine, to find it contradicted, at once by the provisions, and teaching of Christianity. To place it however in the category of the fictitious and false, on the authority of Scripture, would be in the case before us, to beg the question. The *procul dubio*, would not avail. Nor indeed could we bring ourselves to frame anything like a connected series of objections to it, did it not so generally obtain, amongst the population of this country. Believers in Christian revelation, would not deem it gratuitous to doubt, or impious to repudiate it. For the matter however, different treatment is demanded, by those in whose views Christianity, bears but inferior credentials. We at all events, invite attention to the following strictures.

1. The Metempsychosis is at variance with the universal law of development. No phenomenon within the realm of created existence, forces itself earlier upon the observation, than the tendency of every thing to advance itself. Such as the *natus nature*, the constant and instinctive effort of nature; a primary subjective property, of organized and functional life. Analogies the most exact, are to be found in the grand dispositions of grace, the economy of the moral government of God, and the gradations, which form the epochs of the world's history. The cycles and epicycles of the heavy thinkers of antiquity, have been displaced for ever, by the fact that the march of nature, is progressive, and not self-revolving. Geology is foremost in avouching this statement. This charming science, comes laden with offerings, from its ample treasure houses; the remains of extinct tribes, the insect, the monster, the herb, embedded in the earth's crust, chronicle periods, when life was inferior in its activities and mechanism, to that which we now behold. The earliest forms of organic existence, that present themselves, to the geologist, are of the lowest grade of organization, from which, there is no break in the vast chain of development, till we reach the present order of things. The crea-

tion amid which we dwell, with its uncorrupted varieties of vegetable and animal existence, is a consecutive rise, upon the previous series. The Zoophyta and Flora toribed in the earth, were less finished in make and function, than the myriads that now dwell on it. Each individual, is a miniature of the species to which it belongs. The curriculum of the seed, and the atom germ of the animal, by the process proper to each, pass up through many degrees of expansion, until they arrive at maturity. The giant grasp, and divine ergacity of the ripened intellect, were preceded by the artless, and tender faculties of the infant. The refinements, and amenities of civilized intercourse, have their rudiment, in the fellowships of the cave, and the forest. The dispensation of the Gospel, is the evolution of those of the prophetic, and patriarchal times. dispensations which like the sheaths of a telescope, were drawn out, one after another, until the truest focus has been found, and fixed. In her course, nature does not halt, retrogression she resists. And so with man's moral, and spiritual being. His present life is but introductory, to that which is to come. In the state that awaits him, the qualities of his heart, and faculties of his intellect, will be called out into full, and final maturity. In agreement with the analogies afforded by other departments of God's works, the soul on leaving the body, passes to a more complete, and finished condition. It is seen in the banishment, the hopelessness, the bondage of the damned, as in the freedom, and exaltation, and beatitude of the sainted.

To these analogies, the Metempsychosis\* offers violence. It departs from the known constitution of things. It makes man an exception to the universe. It places him under a fearful, and ignominious. It arrests him in his upward struggles. When the aspirations are most intense, and the elements of his character, most mature, and all alike at him and within him, seem to prelude a higher step, in the scale of thoughtful, sympathetic, and moral being, he is rudely thrust back, and degraded to a worm or a brute. He is made to take a contrary direction to that in which other creatures go, downward he is doomed. Transmitted to a reptile, or a beast his better feelings are ruinously mortified, and of all that was noble, and spiritual, and divine in him, he is miserably defrauded. Such things surely cannot be.

\* The Metempsychosis interferes with the facts,

and principles of vegetable, and animal physiology. Of the superaddition of a rational soul, to that which is proper to the individual organism, anatomists have detected no trace, and the assumption, that the human soul can be transmuted into the specific and proper nature of any inferior creature, is falsified by the phenomena, and laws of vegetable and animal reproduction. We are now not referring to the progressive architecture of the organized form, to the coalescence of its constituent materials, or the construction of the numerous parts of which it is composed. Physiologists hold a hypothetical principle under the title of *unity of composition*, we would venture to extend this principle beyond mere structural and functional identity, to that of every attribute, sensibility, and office, distinctive of specific existences. "Nature appears to have kept in view a certain definite type, or ideal standard, to which amidst innumerable modifications, rendered necessary by the varying circumstances and different destinations of each species, she always shews a decided tendency to conform. It would almost seem, as if in laying the foundation of each organized fabric, she had commenced by taking an exact copy of this primitive model." Roget, B. Treatise, II vol 627. For such a fabric to be tenanted by a miscreant human spirit, were to disturb its integrity, to destroy its proper character. It would lose its place in the classifications of science, it would constitute an anomaly to the known order of things, such indeed as philosophy and fact reject. The supposition, that the soul may occupy such a dwelling place, without affecting its movements, and interrupting its functions is inconceivable. Demonic men, discovered their malady, in the disorder they endured. So would demonic beasts. And for the migrated soul, to outlive its imprisonment in torpor, and insensibility, nullifies the renovating virtue, which that imprisonment is supposed to impart.

3 It may be further observed, that the transmigration of souls, is inadequate to effect the intended benefit. We stated before, that purification, and preparedness for reunion with the essence of the Supreme God, was looked for as its appointed result. The appliance, however, wants appropriateness and efficacy. Moral correction, is to be derived only, from moral agencies. The cure of the soul's evils, must come from spiritual treatment. Faults in feeling, corruption in the passions, and obliquity in the habits, are to be remedied.

died and removed, only by legitimate counteractives Error is to be supplanted by truth, despoiled by the rise of virtuous energy, and blemishes of the conduct, by the exhibition of the pattern, and the law of rectitude, and the communication of power to conform thereto. The expedient now contemplated, is not only void of every thing positively beneficial, but exerts an opposite tendency. It debases it demoralizes the man. But as he was before, it riles him of every vestige of excellence, and places him beyond sympathy, and redemption.

Harassed, and bereft of all that is good, as this humbling superstition leaves us with what authority and sweetness, does that which is written in the Christian Scriptures, of the intermediate state of departed souls, come to our hearts! It is consonant with the constitution of things, it accords with the feelings with which we approach the solemnities of the eternal world. It does not blind,—it does not confound,—it does not brutify, the trembling expectant. Let us briefly state it. When death takes place, we are parted from the body, and from the world, with its accidents and aids, and pass to a state of intense self-consciousness. The spirit, dismantled of her mortal vestment, is conducted to a place fitted for her reception, there to await the crisis of the resurrection. We are instructed that it is meet for the body, to be joined to its former partner that the instrument and occasion, both of mischief, and of service, may receive its measure of retribution. We confess, that the midway condition of the dead is wrapt in the profoundest obscurity. It is *Shool*,—a dismal and voiceless region. It is *Hades*,—from whose concealments, no shadowy spirit ever came to tell of all that is doing there. It is the dark abode, into whose chambers imagination may not enter, which conjecture cannot compass. The intimations we have of it, however, are all consistent and satisfactory. Of man's dust. He who has redeemed it from the grave, undertakes the custody, whilst to his spirit, will be assigned fellowships and a dwelling place, precursors of its ultimate condition. The disembodied, have converse with the past by experience and with the future, by anticipation, diffusing over them the saddest remorse and terror, or the purest delight and triumph. The spirit of the good welcomed and trained, like a younger sister in all the happy agitations of angels, and cherubim the soul of the wicked, delivered up to the mastery of the reprobate and out-cast. The

parable of Lazarus and the rich man, the vision of John the paradise promised to the repentant malefactor, the constant allusions throughout the New Testament, to the resurrection of the body, and the rewards of final judgment convey announcements to which the minds of the righteous, and unrighteous alike, implicitly assent.

VI The *spiritualism* of the Hindoo Philosophy is denominated *Yoga*—which term etymologically [योग] denotes the *junction* of one object with another. It is synonymous with the English word, *yoke*. Yoga is the effort of the soul after unity with the Godhead, by abstraction from all other objects, and uninterrupted and determined contemplation on the Supreme Being. The Yoga is accordingly portrayed as

The Yoke of a subdued mind thus employed in the exercise of devotion is compared to a lamp standing in a place without wind which wavereth not.

He doth gather a h s own soul where the mind regulated by the service of devotion is pleased to dwell and where by these states of spirit who behold the soul.

He becometh acquainted with that he desires pleasure which is far more worthy of the understanding than that which is sought from the senses depend on upon which the mind moveth not from its principles.

Which having obtained he respecteth no other acquiescence so great as in which he dep and is not moved by the severest pain.

The soul un from the conjunction of passion may be distinguished by the appellation *Yog* spiritual union or devotion.

It is so be settled and by resolution by the man who knoweth his own mind. When he hath abandoned every desire that is seth from the pavement on and subdued with his mind every inclination of the senses he may by degrees find rest and having by a steady resolve on fixed his mind with himself he should be sick of nothing else.

Wherever the unsteady mind roameth he should subdue it bring it back and place it in his own breast. 11 19 20

Yoga is didactically laid down in the Purnya philosophy as “the restraining of the mind and confining it to internal meditations. When the mind is thus confined within, it becomes resimulated to the Being whom it seeks to know, but when the mind is secularized the Being takes the form of secularity. In the first case the mind is singly and irrevocably fixed on God. In the second, it is restless, injurious, voluptuous. In the former state, there is no sorrow, in the latter, there is a five kind of sorrow, arising from the labour of seeking proofs of the reality of things from error, from the pursuit of shadows, from heavy sleep and from recollection. Ward, II 199 So taught Menu c 6.

A Brahmin his life is united with his body by any of those modes which great men practice and become void of sorrow and fear. Thus to stand on in the dust and the excrece.

"Having thus performed religious acts, in a forest the third portion of his life, let him become a Sannyasi for the fourth portion of it, abandoning all sensual affections, and wholly reposing in the Supreme Spirit

"Delighted with meditating on the Supreme Spirit, sitting fixed in such meditation, without seeing any thing earthly, without one sensual desire, without any companion but his own soul, let him live in this world, seeking the bliss of the next" VI. 22. 23. 49

To this elevated habit of thought, the mortification of the body, directly ministered, and hence the fearful code of corporal austerities, to which the Yogee volunteers a rigorous, and unassigned submission. The ascetic practices of the Hindoos, are reported by foreign historians. Strabo and Cicero, relate the history of the Brahmin Calanus, who believing, that the highest purity, was to be attained by terminating his life by fire, committed himself to the flames, in the presence of Alexander. The interesting passage in Cicero is quoted by the Abbé Dubois p 333 "Est profecto quiddam etiam, in barbaris gentibus præsertim atque divinum: siquidem ad mortem proficiens Calanus Indus, cum adscenderet in arum ardentem, O præclarum discessum, inquit, & vita, cum, ut Herculi contigit mortali corpore eximato, in lucem animus excesserit! Cùmque Alexander eum rogaret, si quid vellet, ut deceret: Optime, inquit, propedieme videbo. Quod ita contigit. Nam Babylonem, paucis post diebus, Alexander est mortuus. Divin I 23 "

The system would be misapprehended, did we not carefully keep in mind, that austerities however healthful and incumbent, are inferior to devotion. The proneness to assign merit to self-inflicted mortification, has no encouragement in the pure Hindoo creed. It is not estimated as having other than a subsidiary negative value. That there is any thing positively saving in penance, the Hindoo theology denied, the notion was too coarse for his speculative tendencies, it is a creature of corrupt, and vulgar minds.

"The Yogee is more exalted than the Tapasvies (A-cetis superiores devotæ). One exalts that boasts it involves in performing penances, repeated abuse the learned in science, and is superior to those who are attached to sensual works. Therefore O Arjun, resolve thou to become a Yogee VI. 46.

"Those men who perform severe mortifications of the flesh, yet actuated by the Astras, are possessors of hypocrisy, and will be all overwhelmed with heat, passion, and tyrannic strength.

"These fools treat as the spirit that is in the body, and myself also, who am in them. Know what are the revolutions of those who are born, under the influence of the evil spirit.

"The soul which is exhibited in self-torture, by the fool without examination, as for the purpose of striking another, is of the Tamâ Guna." VII. 3 & 19

It serves much to strengthen and exalt the Yoga doctrine, that it is presumed to engender moral sentiments: or in other words, that the stern and inexorable habits of the devotee, do not dry up the generous and amiable qualities of the heart. Did it blight, or offend the charities of life, and despoil us of the virtues, by which life is endeared, and ennobled; men would feel it to be impalatable to themselves, as well as discreditable to God. Abraham Roger was out of his latitude, when he enquires, "Can we believe that there is a generous spirit residing in a people, who for two or three thousand years, have placed the greatest degree of sanctity, and prudence in half starving themselves?" The truth is, that the very system before us, is not more distinguished for severity, than for generosity. It seems certainly somewhat unintelligible, that although it has in it so much of the morose, it is nevertheless any thing but misanthropic.

"They too who delighting in the welfare of all nature serve me in my sacrosanct, ineffable, inviolable form, omnipresent, incomprehensible, standing on high, fixed and immovable, with subdued passions, and understanding the same in all things, shall come to me. XII. 3 & 4.

"He my servant is dear to me, who is free from enmity, the friend of all nature, merciful, exempt from pride, and selfishness XII. 13.

"I do not wish for death, let him not wish for life, let him expect his appointed time, as a hired servant his wages. Mens. VI. 45.

"Let him bear reproachful speech with patience, let him speak reproachfully to no man, let him not on account of the flesh and feverish body, engage in hostility with any one living." Ibid. 47

The foundation of asceticism, is the debasing power exerted by the flesh, upon the spirit. Carnal entanglement defeats, and deludes the intellect; and trammels and pollutes the soul. Of all the influences that disturb the perceptions, and impede the activities of the mind, none are more insidious and fatal, than those which come from the animal nature. For the apprehension of truth, the mind must be purified from all that is vain and corrupt, shut in from extraneous and sensual stimulus. The soul recedes from that which is divine, in proportion as it is brought under the action of material bias, and its upward flight, the vividness of its vision, the grasp, the precision, the adroitness of its functions, become great, as it throws off, and strives against, the lower affections of our nature.

"A famous Holian-Jee who in the 17th century spent fifteen years in India.



and popular errors of the people. How can that system have aught in it, that is good or pure, the advocates and professors of which, are so corrupt, and unprincipled? Does not Hindooism patronize cruelty and oppression? Are not its records stained with the blood of strangled infants, and of burning widows? Are not its priests lecherous, and its temples polluted? True! and none would confess it more mournfully than we. But the errors committed by some of the heathen, are no proof that they were committed by all, that it was inevitable that they should be committed by any, neither may we conclude, that they were without the power to accomplish that, which by reason of their sinfulness they failed to do. Plato and Cicero recommended idolatry, in certain cases. Aristotle disapproved of the forgiveness of injuries. Socrates inculcated inhospitality to foreigners. Seneca indulgence, in its grossest forms, was allowed by Xenophon, and Solon. Cato committed suicide, and thus after having read Plato's treatise on the immortality of the soul! Notwithstanding the encouragement of the victors, we have enumerated by these renowned men, their writings enjoin nearly every general duty, presented in the New Testament. It has been said that the dying speech of Cyrus, is far better fitted to raise the tone of moral feeling, in the breast of a young man, and to confirm his faith in the reality of moral distinctions, than the treatise on Moral Philosophy by Paley, though he was an Archdeacon. That many of the most brilliant passages of the English sermons of the seventeenth century, were borrowed from Plato and Cicero, and Seneca, is a well known fact. And who would not shrink from making Christianity responsible for the ignorance and corruptions of its professors!

But when we have said thus much,\* we have said all, that can be said, in favor of Hindooism. We own, that all the while we have been pursuing our inquiries we have felt a sense of dissatisfaction and uneasiness, which has in no measure abated, as we draw to a close. After having conducted us through many a tortuous path, and regaled us with many a delightful scene, it brings us up to the verge of an impassable gulph, and there leaves us, a chasm which the information we had gathered on the way, does not offer to illumine, and the depths whither we have been allured on, make the mere to be deplored. Yes! Hindooism can not conceal its great cardinal, crying defect! There

are wants in the human heart, which it cannot satisfy, misgivings and reproaches, which it cannot explain, problems, which it cannot solve. It gives no answer to the inquiry, coming from unnumbered hearts, how a sinner may be reconciled to God. The expiration of the guilt of wicked beings, is as far off as ever, even after all the humiliation, and struggles of the abject soul. The consciousness of guilt and of helplessness, burn on the heart as fiercely now, as of old time. There are wounds within, which Hindooism cannot heal, distempers which it cannot eradicate. This desideratum in all its fulness, is announced to us, in the Gospel of Jesus Christ. The relief, the atonement, which we vainly search for elsewhere, we are graciously supplied with, by the intervention of the adorable Son of God. That which Chalmers said of the "defects and uses" of Natural Theology, might be applied with a slight accommodation to the defects and uses, of Hindooism. We do but substitute the latter term for the former in the following passage: "We hold that the theology of nature (Hindooism) sheds powerful light on the being of a God, and that, even from its unaided demonstrations, we can reach a considerable degree of probability, both for His moral and natural attributes. But when it undertakes the question between God and man, this is what it finds to be impracticable. It is here, where the main helplessness of nature lies. It is baffled in all its attempts to decipher the state, and the prospects of man, viewed in the relation of an offending subject, to an offended sovereign. In a word, its chief obscurity, and which it is wholly unable to dispense, is that which rests on the hopes and the destiny of our species. There is in it enough of manifestation to awaken the fears of guilt, but not enough again to appease them. It emits and audibly emits, a note of terror, but in vain do we listen for one authentic word of comfort, from any of its oracles. It is able to see the danger, but not the deliverance. It can excite the forebodings of the human spirit, but cannot quell them, knowing just enough to stir the perplexity, but not enough to set the perplexity at rest. It can state the difficulty, but cannot unriddle the difficulty, leaving just as much knowledge as to enunciate the problem, but not so much as might lead to the solution of the problem. There must be a measure of light, we do allow, but, like the lurid gleam of a volcano, it is not a light which guides, but which

bewilders, and terrifies. It prompts the question, but cannot frame or furnish the reply. Natural (Hindoo) theology may see as much as shall draw forth the anxious interrogation. "What shall I do to be saved!" The answer to this, comes from a higher theology.\* B. T. II. vol. 285, p

We conclude with the following passage quoted in the Calcutta Review. No. XIV. "The classical reader, cannot but be struck with particular sentiments, in the moral writers of Greece and Rome. But compare the most perfect body of moral rules, with which they were acquainted, with the law of God, and how great the difference,

how many virtues are omitted. But even supposing it to be complete as a code of moral laws, how destitute of power to enforce them. On the other hand, how grand, how mighty the motives which the Christian moralist can employ. We need not point them out; we shall only observe that while the study of comparative morality, would bring the Collegian's classic stores into requisition, it would afford his teacher an admirable opportunity of inculcating some of the most distinctive and important truths of the Gospel."

BANGALORE, Dec. 16th 1847.



## NOTE BY THE EDITOR.

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In the Advertisement prefixed to the First Part it was stated that the Rev R. NASBITT's Dissertation should be appended to the work, but having been enabled by the liberal assistance of a friend to print the TEXT OF THE GILTA, in the DEVANAGIRI Character, in addition to Schlegel's Latin Version, it was found impracticable to comprise the above tract also, within the limits assigned to the work. The object however, of its publication here, is answered by the insertion of the preceding Essay

J. G.

BANGALORE,

January 26, 1843

TO . .

GENERAL M. CUBBON,

COMMISSIONER FOR THE GOVERNMENT OF THE TERRITORIES

OF H H THE RAJAH OF MYSORE

**This Edition of the Bhagavat-Gita;**

is

RESPECTFULLY INSCRIBED,

THE EDITOR

·APPENDIX.

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BHAGAVAT-GEETA,

IN RIG

GEENEION MEAOE,

SIVE

·ALMI· KRISHNAE ET ARJUNAE

COLLOQUIUM

DE REBUS DIVINIS,

BHARATEAE EPISODIUM

---

*Textum Berensium,*

· ET INTERPRETATIONEM LATINAM

ADJECIT

AUGUSTUS GUILIELMUS A SCHLEGEL

---

REPRINTED FROM THE EDITION PUBLISHED AT BONN, IN MDCCCXXXIII

# APPENDIX.

## THE BHAGAVAT-GEETA.

### LECTURE I.

॥ ॐ ॥

॥ 'धृतराष्ट्र उवाच' ॥

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।  
मासकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

॥ संजय उवाच ॥

दृष्ट्वा तु पाण्डुबानीकं व्यूढं दुर्योधनस्तदा ।  
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥  
पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमू ।  
यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥  
अचू शूरा महेष्वासा भीमार्जुनसमा युधि ।  
सुयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥  
भृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।  
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥  
सुधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।  
सौभद्रो द्रौपदेयाश्च सर्वे एव महारथाः ॥ ६ ॥  
अस्माकं तु विशिष्टा ये तान् निबोध द्विजोत्तम ।  
नायका अस्मै सैन्यस्य सञ्ज्ञार्थं तान् ब्रवीमि ते ॥ ७ ॥  
भवान् भीष्मश्च कर्णश्च कृपश्च समितिजयः ।  
अन्यथासा विकर्णश्च सौमदन्तिक्षेपवै च ॥ ८ ॥

अन्त्ये च ब्रह्मः शूरा मदर्थं त्यक्तजीविताः ।  
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥  
अपर्याप्तं तदस्त्राकं वलं भीष्माभिरक्षितं ।  
पर्याप्तं त्विदमेतेषां वलं भीष्माभिरक्षितं ॥ १० ॥  
अयनेषु च सर्वेषु यथाभागमवस्थिताः ।  
भीष्ममेवाभिरक्षन्तु भवन्तः सर्वे एव हि ॥ ११ ॥  
तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।  
सिंहनादं विनयोच्चैः शङ्खं दध्नी प्रतापवान् ॥ १२ ॥  
ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।  
सहसैवाभ्यहन्यन्त स शब्दस्त्रुमुलौ जभवत् ॥ १३ ॥  
ततः खेटैर्हथैर्घृत्तैः सहति स्तब्धेन स्थितौ ।  
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥  
पान्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।  
पौण्ड्रं दध्नी महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥  
अनन्तविजयं राजा कुन्तोपुत्रो युधिष्ठिरः ।  
नकुलः सहदेवश्च सुवोपसणिपुष्यकौ ॥ १६ ॥  
काश्यश्च परमेष्वाचः शिखण्डो च महारथः ।  
धृष्टयुजो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥  
द्रुपदो द्रौपदेयाश्च सर्वेशः पृथिवीपते ।  
सौभद्रश्च महाबाहोः शङ्खान् दध्नुः पृथक् पृथक् ॥ १८ ॥

स घोपो धार्तराष्ट्राणां हृदयानिव्यदारयत् ।  
 नमस्य पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥  
 अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।  
 प्रवृत्ते शस्त्रसपाते धनुर्व्यय्य पाण्डवः ॥ २० ॥  
 हृषीकेशं तदा वाक्मदिमाह महोषते ।  
 सेनयोस्त्वभयोर्मध्ये रथं स्थापय मे ऽच्युत ॥ २१ ॥  
 यावदेतान् निरीक्षे ऽहं योद्धुः कामानव स्थितान् ।  
 कैर्नया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ २२ ॥  
 योत्स्यमानानवेक्षे ऽहं य एते ऽव समागताः ।  
 धार्तराष्ट्रस्य दुर्वहेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

॥ सजय उवाच ॥

एयमुक्तो हृषीकेशो गुडाकेशेन भारत ।  
 सेनयोस्त्वभयोर्मध्ये स्थापयित्वा रथोत्तम ॥ २४ ॥  
 शौघद्रोणप्रसूतः सर्वेर्षा च महोद्वितां ।  
 उवाचपार्थयश्चेतानसमवेतान्कुरुनन्दति ॥ २५ ॥  
 तत्रापश्यत्स्थितान्पार्थःपितृन्अथपितामहान् ।  
 आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान् राखी  
 स्तथा ॥ २६ ॥  
 श्वशुरान् सुहृदश्चैव सेनयोस्त्वभयोरपि ।  
 तान्समीक्ष्यसकौन्तेयःसर्वान्वधूनवस्थितान् ॥ २७ ॥  
 कृपया परचाविष्टो विभीदन्निदमब्रवीत् ।

॥ अर्जुन उवाच ॥

दृष्ट्वेवम सजन कृष्ण युयुत्सु समुपस्थित ॥ २८ ॥  
 सीदन्ति नम गात्राणि मूलं च परिगुह्यति ।  
 वेपथुश्च शरीरे ने रोमरुपैश्च जायते ॥ २९ ॥  
 शण्डोयं ससते हस्तात् त्वक् चैव परिदह्यते ।  
 न च शक्तोम्यवस्थातु समतीव च मेमनः ॥ ३० ॥  
 निमिज्जानि च पश्यामि विपरीतानि केशव ।  
 न च येयो ऽनुपश्यामिहत्वा सजनमाह्वये ॥ ३१ ॥

न कांश्चे विजय कृष्ण न च राज्यं सुखानि च ।  
 किंनोराज्येनगोविन्दकिंभोगैर्जीयितेनवा ॥ ३२ ॥  
 धेयानर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।  
 त इमेऽवस्थित्यायुद्देष्ट्राणांस्वत्काधनानि च ॥ ३३ ॥  
 आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।  
 मातुलाः श्वशुराः पौत्राः श्यालाः सर्वान्धिनस्तथा ॥ ३४ ॥  
 एतान् न हन्तुमिच्छामिप्रतो ऽपिसधुस्तदन ।  
 अपिचैलोक्यराज्यस्यहेतोःकिंनुमदीकृते ॥ ३५ ॥  
 निहत्य धार्तराष्ट्रान्तः का प्रीतिः स्वाज्जनार्दन ।  
 पापमेवाश्रयेदस्मान्हेतैर्नानातायिनः ॥ ३६ ॥  
 तस्मान्नार्हा वयंहन्तुं धार्तराष्ट्रान् सवाञ्छवान् ।  
 स्वजर्गहिकथं हत्वा सुखिनः स्वान् साधव ॥ ३७ ॥  
 यद्यथेते न पश्यन्ति लोभोपहतचेतसः ।  
 कुलध्वयकृतं दोषं मित्रद्रोहे च पासक ॥ ३८ ॥  
 कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितु ।  
 कुलध्वयकृतं दोषं प्रपश्यद्विज्जनार्दन ॥ ३९ ॥  
 कुलध्वये प्रणश्यन्ति कुलधर्माः सनातनाः ।  
 यस्मै नष्टे कुलं कस्मन्नधर्मो ऽभिभवत्युत ॥ ४० ॥  
 अधर्माभिगवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।  
 स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥  
 सकरो नरकायैव कुलघ्नानां कुलस्य च ।  
 पतन्तिपितरो ह्यर्षांस्तुमपिण्डोदकाक्षियाः ॥ ४२ ॥  
 दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।  
 उक्तायन्तेजातिधर्माःकुलधर्माश्च शाश्वताः ॥ ४३ ॥  
 उल्लङ्घकुलधर्माणां सनुष्याणां जनार्दन ।  
 नरके नियतं वासो भवतीत्यनुशुश्रु ॥ ४४ ॥  
 अहोवत सहत् पापं कर्तुं व्यवसिता वयं ।  
 यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥  
 यदि माम्प्रतीकारमस्मिन् शस्त्रपाणयः ।  
 धार्तराष्ट्रां रणे हन्युस्तस्मै क्षेमतरं भवेत् ॥ ४६ ॥

अविनाशितुर्नाहि हि येन सर्वमिदं ततम् ।  
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥१७॥  
अन्तवन्त इमे देहा नित्यस्योक्ताः शरीराणि ।  
अनाशिनोऽप्रमेयस्य तस्याद्युध्यस्व भारत ॥१८॥  
य एनं वेत्ति हन्तारं यश्चैनं मन्यते दत्तम् ।  
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१९॥  
न जायते म्रियते वा कदाचिन्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणो  
न हन्यते हन्यमाने शरीरे ॥२०॥  
वेदाविनाशिनं नित्यं य एतज्जगत्प्रवर्धम् ।  
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२१॥  
वासांसि जीर्णानि त्वया विहाय  
नवानि गृह्णाति नरोऽपरिणतम् ।  
तथा शरीराणि विहाय जीर्णान्य  
अन्यानि संवाति नवानि देही ॥२२॥  
नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।  
न चैनं क्लेदयन्त्यापी न शोषयति नास्तम् ॥२३॥  
अक्षयोऽयमदाश्चोऽयमक्षयोऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुरक्षीऽयं सनातनः ॥२४॥  
अव्यक्तोऽयमचिन्त्योऽयमविकारोऽयमुच्यते ।  
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥२५॥  
अथ चैनं नित्यजातं नित्यं वा सत्यमेव नृप ।  
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥२६॥  
जातस्य हि ध्रुवो मृत्युर्धूवं जन्म मृतस्य च ।  
तस्मादपरिहार्यं येन त्वं शोचितुमर्हसि ॥२७॥  
अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।  
अव्यक्तनिधनान्येव तच्च का परिदेवता ॥२८॥  
आश्चर्यवत् पश्यति कश्चिदेनम्  
आश्चर्यवद् ददति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति ।  
युष्वाप्येनं वेद न चैव फाञ्चितम् ॥२९॥  
देही नित्यमवधोऽयं देहे सर्वस्य भारतम् ।  
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥३०॥  
स्वधर्ममपि धावेक्ष्य न विकम्पितुमर्हसि ।  
धर्म्याद्विपुद्गाक्षेयोऽन्यतश्च विषयस्य न विद्यते ॥३१॥  
यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।  
सुखिनः क्षत्रियाभ्यर्थं लभन्ते युद्धमीदृशम् ॥३२॥  
अथ चेत् त्वज्जितं धर्म्यं संग्रासं न कारिष्यसि ।  
ततः स्वधर्मकीर्तिं च हित्वा पापमवाप्स्यसि ॥३३॥  
अकीर्तिं चापि भूतानि कषयिष्यन्ति तेऽव्यया ।  
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥३४॥  
भयाद्रणादुपरतं संस्रान्ते त्वां महारथाः ।  
येषां च त्वं वज्रमतो भूत्वा यास्यसि स्नाधवं ॥३५॥  
अवाच्यवादांश्च बहून् यदि प्यन्ति तवाहिताः ।  
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥३६॥  
हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीं ।  
तस्मादुत्तिष्ठ कौन्तेय युद्वाय कुतः निश्चयः ॥३७॥  
सुखदुःखे समे कृत्वा स्नाभास्नाभौ जयाजयौ ।  
ततो युद्वाय युज्यस्व नैवं पापमवाप्स्यसि ॥३८॥  
एषा तेऽभिहिता सांख्ये बुद्धियोगि त्विमां शृणु ॥  
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥३९॥  
नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।  
स्वल्पमप्यस्य धर्मस्य चाधत्ते महतो भयात् ॥४०॥  
व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।  
वज्रशालाश्च नान्ताश्च बुद्धयोऽव्यवसायिनाम् ॥४१॥  
यामिमां शृण्वितां वाचं प्रवदन्त्य विपश्चितः ।  
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥४२॥  
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदम् ।  
क्षियाविशेषवज्रह्नां भोगैश्चर्यगतिं प्रति ॥४३॥

भोगैश्वर्यमसक्तानां तत्रापहतचेतसां ।  
 व्यवसायात्मिकानुद्धिः सुमाधौनविधेयते ॥ ४४ ॥  
 वैगुण्यत्रिपया वेदा निम्नैगुण्यो भवार्जुन ।  
 निर्द्वन्द्वोनित्यसुखस्थो निर्पेगिधेन आत्मवान् ॥ ४५ ॥  
 चावानर्थः उदयाने सर्वतः संसृतोददेकं ।  
 तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥  
 कर्मण्येवाधिकारस्ते ना फलोपे कदाचन ।  
 ना कर्मफलहेतुर्भूर्वा ते सङ्गोऽस्तु कर्मणि ॥ ४७ ॥  
 योगस्य कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।  
 सिद्धयसिद्धयोः सतोभूत्सु सनत्वं योग उच्यते ॥ ४८ ॥  
 दूरेण ह्यवरं कर्म बुद्धियोगाद्भनञ्जय ।  
 बुद्धिं शरणमन्यच्छे कृपणाः फलहेतवः ॥ ४९ ॥  
 बुद्धियुक्तो गृह्णातीह उभे सुकृतदुष्कृते ।  
 तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलं ॥ ५० ॥  
 कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनोधिपः ।  
 जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनानयं ॥ ५१ ॥  
 यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।  
 तदा गन्तासि निर्वेदं श्रौतव्यस्य श्रुतस्य च ॥ ५२ ॥  
 श्रुतिविप्रतिपत्ता ते यदा स्थास्यति निश्चला ।  
 समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

॥ अर्जुन उवाच ॥

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।  
 स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किं ॥ ५४ ॥

॥ श्रीभगवानुवाच ॥

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।  
 आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥  
 दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।  
 वीतरागभयक्रोधः स्थितधीर्नुनिश्चिन्त्यते ॥ ५६ ॥

यः सर्वत्रानभिस्तेहस्तान् प्राप्य शुभाशुभं ।  
 नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥  
 यदा संहरते चायं कूर्मो भ्रान्तो सर्वशः ।  
 इन्द्रियाणोन्द्रियार्थेष्वस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥  
 विपया विनिवर्त्तन्ते निराहारस्य देहिनः ।  
 रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥  
 यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।  
 इन्द्रियाणि प्रसाद्योनि हरति प्रसभं मनः ॥ ६० ॥  
 तानि सर्वाणि संयम्य युक्त आसीत संवरः ।  
 वशेह्यस्येन्द्रियाणितस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥  
 ध्यायतो विषयान् पुंसः सङ्गक्षेपूपजायते ।  
 सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥  
 क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।  
 स्मृतिवशाद्बुद्धिनाशो बुद्धिनाशात्प्रमत्तस्य ॥ ६३ ॥  
 रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।  
 आत्मवशैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥  
 प्रसादे सर्वदुःखानां हानिरस्योपजायते ।  
 प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥  
 नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।  
 न चाभावयतः शान्तिरशान्तस्य कुतः सुखं ॥ ६६ ॥  
 इन्द्रियाणां हि चरतां यन्मनो नुविधीयते ।  
 तदस्य हरति प्रज्ञां यावुर्नान्वसिवात्मसि ॥ ६७ ॥  
 तस्माद्यस्य भद्रावाहो निगृहीतानि सर्वशः ।  
 इन्द्रियाणोन्द्रियार्थेष्वस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥  
 या निश्चा सर्वभूतानां तस्यां जागर्ति संयमी ।  
 यस्यां जायति भूतानि सानि शापश्यतो मुनेः ॥ ६९ ॥  
 आपूर्वमाणसचक्षुःप्रतिष्ठं  
 समुद्रमायः प्रविशन्ति यद्दत् ।  
 तद्दत् कामा य प्रविशन्ति सर्वं  
 स शान्तिनामोति न कामकामो ॥ ७० ॥

विहाय कामान् यः सर्वान् पुमान्श्चरति निस्पृहः ।  
निर्मेमोनिरहंकारः प्रशान्तिमधिगच्छति ॥ ७१ ॥  
एषा ब्राह्मो स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।  
स्थित्वास्थामन्तकालेऽपि ब्रह्मनिर्वाण मृच्छति ॥ ७२ ॥  
इति श्रीभगवद्गीतासांख्ययोगो नाम द्वितीयोऽध्यायः

### LECTURE III.

॥ अर्जुन उवाच ॥

ज्यायसी चेत् कर्मणो ममा बुद्धिर्जनार्दन ।  
तत्किं कर्मणि घोरं मानियो जयसि केशव ॥ १ ॥  
व्यामिश्रेणैव वाक्येन बुद्धिर्मोहयसीव मे ।  
तदेकं वद निश्चित्य येन श्रेयोऽहं साधुयां ॥ २ ॥  
॥ श्रीभगवानुवाच ॥

लोकेऽस्मिन् द्विविधानि पापानि प्रोक्तामयानघ ।  
ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनं ॥ ३ ॥  
न कर्मणा मनारम्भान्नेत्कर्म्यं पुंरुपोऽश्नुते ।  
न च सन्त्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥  
न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।  
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥  
कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।  
इन्द्रियार्थान् विभूतवात्मा मिथ्याचारः स उच्यते ॥ ६ ॥  
यत्किन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।  
कर्मन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥  
नियतं कुरु कर्म त्व कर्म ज्यायसौ ह्यकर्मणः ।  
शरीरयाचापि च ते न प्रसिध्येदकर्मणः ॥ ८ ॥  
यज्ञार्चात् कर्मणो ज्यच्च लोकौ ज्यं कर्मवन्धनः ।  
तदयं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।  
अनेन प्रसविष्यध्वमेव वोऽङ्गित्वं कामधुक् ॥ १० ॥  
देवान् भावयन्तानेन ते देवा भावयन्तु मम ।  
परस्परं भावयन्तः श्रेयः परमश्नात्स्य ॥ ११ ॥  
इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।  
तैर्दत्तान् प्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥  
यज्ञशिष्टागिनः सन्तो सुच्यन्ते सर्वे किं लिखैः ।  
भुञ्जते ते त्वधपापमुपेयचनत्यात्मकारणात् ॥ १३ ॥  
अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।  
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥  
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माश्चरसमुद्भवं ।  
तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितं ॥ १५ ॥  
एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।  
अवायुरिन्द्रियारामो मोघं पार्थ सज्जोवति ॥ १६ ॥  
यत्वात्मरतिरेव स्यादात्मवृत्तश्च मानवः ।  
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥  
नैव तस्य कृते नार्यो नाकृते न ह्यकथन ।  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपश्रयः ॥ १८ ॥  
तस्मादसक्तः सततं कार्यं कर्म समाचर ।  
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥ १९ ॥  
कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।  
लोकसंयहने वापि संपश्यन् कर्तुमर्हसि ॥ २० ॥  
यद्यदाचरति श्रेष्ठत्वात्तदेवेतरो जनः ।  
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥  
न मे पार्थास्त कार्यं त्वं विप्र लोकेषु किंचन ।  
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥  
यदि ह्यहं न वर्तेय जातु कर्मण्यतन्द्रितः ।  
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥  
उत्तौ देवुरिमे लोका न कुर्वां कर्म चेदहं ।  
संकरस्य च कर्ता स्यामुपहृन्त्यामि माः प्रजाः ॥ २४ ॥



सत्ताः कृत्स्न्यविद्वांसो यथा कुर्वन्ति भारत ।  
 कुर्याद्विद्वांस्यथा सत्ताश्चकार्ष्णक्षीकसंयहं ॥ २५ ॥  
 न बुद्धिभेदं जनयेद् ज्ञानां कर्मसंदिग्दा ।  
 जोषयेत्सर्वकर्मणि विद्वांस्युक्तसमाचरन् ॥ २६ ॥  
 प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।  
 अहंकारविन्यूतास्तथा कर्तासमिति मन्यते ॥ २७ ॥  
 तत्त्ववित् नु महाबाहो गुणकर्मविभागयोः ।  
 गुणा गुणेषु परतन् इति मत्वा न संज्जते ॥ २८ ॥  
 प्रकृतेर्गुणसंनूढाः सज्जन्ते गुणकर्मसु ।  
 तानकृत्स्नविदो लब्ध्वा न कृत्स्नविद्वांस्युक्तसमाचरेत् ॥ २९ ॥  
 सयि सर्वाणि कर्माणि संन्यस्यास्वात्मनश्चैतसा ।  
 निराशीर्निर्नमो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥  
 ये मे संतमिदं नित्यमनुतिष्ठन्ति मानवाः ।  
 यद्वापन्तोऽनमृद्यन्तोऽमुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥  
 ये त्वेतादव्यसूयन्तो नानुतिष्ठन्ति मे मत ।  
 सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥ ३२ ॥  
 सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।  
 प्रकृतियान्तिभूतानि नियतं किं करिष्यति ॥ ३३ ॥  
 इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।  
 तयोर्नैवशमागच्छेत् तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥  
 धेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।  
 स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

॥ अर्जुन उवाच ॥

अथ केन प्रयुक्तोऽथ पापं चरति पूरुषः ।  
 अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३६ ॥

॥ श्रीभगवानुवाच ॥

काम एष क्रोध एष रजोगुणसमुद्भवः ।  
 महाशनो महापाप्मा विद्ध्येनमिह वैरिणं ॥ ३७ ॥

धूमेनाविव्रते वन्धिर्धयादर्शो मलेन च ।  
 यथोत्खेनावृतो गर्भस्तथा तेनेदमावृतं ॥ ३८ ॥  
 आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।  
 कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥  
 इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।  
 एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनं ॥ ४० ॥  
 तस्मात् त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।  
 पाप्मानं प्रजहि ह्येवं ज्ञानविज्ञाननाशनं ॥ ४१ ॥  
 इन्द्रियाणि पराण्याज्ररिन्द्रियेभ्यः पर मनः ।  
 मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥  
 एवं बुद्धेः परं बुद्ध्या संश्लभ्यात्मानमात्मना ।  
 जहि शत्रुं महाबाहो कामरूपं दुरासदं ॥ ४३ ॥  
 इति श्रीभगवद्गीता० कर्मयोगो नाम तृतीयोऽध्यायः

### LECTURE IV.

॥ श्रीभगवानुवाच ॥

इदं विवस्वते योगं प्रोक्तवानहमव्ययं ।  
 विवस्वान् मनवे प्राहं मनुरिव्वाकवे ऽब्रवीत् ॥ १ ॥  
 एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।  
 स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥  
 स एवायं सद्यो ते द्य योगः प्रोक्तः पुरातनः ।  
 भक्तो ऽसि मे सखा चेति रहस्यं ह्येतदुत्तमं ॥ ३ ॥

॥ अर्जुन उवाच ॥

अपरं भवतो जन्म परं जन्म विवस्वतः ।  
 कथमेतद्विज्ञानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

॥ श्रीभगवानुवाच ॥

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।  
 तान्यहं वेद सर्वाणि न त्वं वेत्स्य परंतप ॥ ५ ॥

अजोऽपिसन्नययात्माभूतानासीत्यरोऽपिसन ।  
 प्रकृति स्वासधिष्टाय समवास्यात्मासायथा ॥ ६ ॥  
 यदा यदा हि धर्मस्य सानिर्भवति भारत ।  
 अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥  
 परित्राणाय साधूनां विनाशाय च दुष्कृतां ।  
 धर्मसंस्थापनार्थाय समवाप्तिं युगे युगे ॥ ८ ॥  
 जन्म कर्म च मे दिव्यमेव यो वेत्ति तत्त्वतः ।  
 त्वक्षा देहं पुनर्जय नैति मामेति सोऽर्जुन ॥ ९ ॥  
 वीतरागभयक्रोधा मन्दाया मामुपाश्रिताः ।  
 बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥  
 ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।  
 मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥  
 काङ्क्षन्तः कर्मणां विद्धि यजन्त इह देवताः ।  
 क्षिप्रं हि मानुषे लोकेऽसिद्धिर्धर्मवर्तकमैजा ॥ १२ ॥  
 चातुर्वर्ण्यं मया दृष्टं गुणकर्मविभागशः ।  
 तस्य कर्तारमपि मां विध्वस्तारमथय ॥ १३ ॥  
 न मां कर्माणि लिम्पन्ति न मे कर्म फले स्पृहा  
 इति मां यो भिजानाति कर्मभिर्मम सवध्यते ॥ १४ ॥  
 एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।  
 कुरु कर्मैव तस्मात् त्वं पूर्वैः पूर्वतरं कृतं ॥ १५ ॥  
 किं कर्म किमकर्मेति कवयोऽय्य च मोहिताः ।  
 तत्तत्कर्मप्रवक्ष्यामि यश्चात्मा मोक्षयेत् शुभभावा ॥ १६ ॥  
 कर्मणां ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।  
 अकर्मणश्च बोधयं गहना कर्मणो गतिः ॥ १७ ॥  
 कर्मण्यकर्म यः पश्येदकर्माणि च कर्म यः ।  
 समुद्दिमान्मनुष्येऽप्युक्तं कृत्वा कर्मकृत् ॥ १८ ॥  
 यस्य सर्वं समारम्भः कामसक्तस्त्वर्जितः ।  
 ज्ञानाग्निदग्धकर्माणस्तस्माज्जपिष्ठतं बुधाः ॥ १९ ॥  
 त्वं सा कर्मफलान् नित्यं दत्तो निराश्रयः ।  
 कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति सः ॥ २० ॥

मिराशीर्षतचिन्तात्मा त्वत्कर्मपरिग्रहः ।  
 गारोर्भवेत्कर्मकर्मकुर्वन्नाभोति किं लिख्यं ॥ २१ ॥  
 यदृष्ट्वालाभसंतुष्टो द्भन्दातीतो पिब सरः ।  
 समः सिद्धायसिद्धौ च कृत्वापि न निवध्यते ॥ २२ ॥  
 गतसङ्गस्य सुकृत्स्य ज्ञानावास्थितचेतसः ।  
 यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥  
 ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्माणा जुतं ।  
 ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥  
 दैवमेवापरे यज्ञं योगिनः पर्थुपासते ।  
 ब्रह्मावापरे यज्ञं यज्ञेनैकोपयजुर्हति ॥ २५ ॥  
 योनादानीन्द्रियाण्यन्धे संयसाभिपु जुहति ।  
 शब्दादीन्विषयानन्धेन्द्रियैरभिपुजुर्हति ॥ २६ ॥  
 सर्वाणोन्द्रियकर्माणि प्राणकर्माणि चापरे ।  
 आत्मसंयमयोगाग्नौ जुहति ज्ञानदेवते ॥ २७ ॥  
 द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।  
 स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥  
 अपाने जुहति प्राणं प्राणेऽपानं तथापरे ।  
 प्राणापानगतीं रक्षां प्राणावात्मपरायणाः ॥ २९ ॥  
 अपरे म्रियताहाराः प्राणान् प्राणेषु जुहति ।  
 सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥  
 यज्ञशिष्टानुत्तमजो यान्ति ब्रह्म सनातनं ।  
 नायं लोकोऽप्ययज्ञस्त्वकृतोऽन्यः कुचसत्तमः ॥ ३१ ॥  
 एव ब्रह्मविधा यज्ञा वितता ब्रह्मणो मुखे ।  
 कर्मजान् विदितान् सर्वानेवं ज्ञात्वा विनोक्ष्यसे ॥ ३२ ॥  
 श्रेयान् ब्रह्मसंयायज्ञांश्चान्यथा यतः परं तप ।  
 सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥  
 तद्विद्धि प्रणिपातेन परिप्रत्येन सेवया ।  
 उपदिक्ष्यान्ति ते ज्ञानं ज्ञानिन्स्तत्त्वदर्शिनः ॥ ३४ ॥  
 यश्चात्मा न पुनर्मोहमेव श्लाघ्यश्चिन्तापाण्डव ।  
 येन भूता न्यमेषेण द्रव्यस्यात्मन्यवो मयि ॥ ३५ ॥

अपि चेदसि पापेभ्यः सर्वेभ्यः प्रापकान्तमः ।  
 सर्वं ज्ञानमनैव वृजिनं संतरिष्यसि ॥ ३६० ॥  
 यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।  
 ज्ञानाग्निः सर्वकर्माग्निं भस्मसात्कुरुते तथा ॥ ३७ ॥  
 न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।  
 तत्सर्वसंयोगसंसिद्धकालेनात्मनि विन्दति ॥ ३८ ॥  
 श्रद्धावांस्तमते ज्ञाने तत्परः संयतेन्द्रियः ।  
 ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥  
 अज्ञश्चायदधानश्च संशयात्मा विनश्यति ।  
 नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥  
 योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयं ।  
 आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥  
 तस्मादज्ञानसंभृतं हृत्स्थं ज्ञानासिनात्मनः ।  
 क्लृप्तं संशयं योगमातिष्ठोत्तिष्ठ भरत ॥ ४२ ॥  
 इति श्रीभगवद्गीता० ज्ञानयोगो नाम चतुर्थोऽध्यायः

### LECTURE V.

॥ अर्जुन उवाच ॥

संन्यासं कर्मणां क्वाण पुनर्योगं च शंससि ।  
 पश्येय एतयोरेकं तन्मे ब्रूहि सुनिश्चितं ॥ १ ॥

॥ श्रीभगवानुवाच ॥

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।  
 तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ २ ॥  
 ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।  
 निर्द्वन्द्वोद्धिमद्वाहोऽखंखं ब्रह्मात्प्रमुच्यते ॥ ३ ॥  
 सांख्ययोगौ पृथग्वालाः प्रयदन्ति न पण्डिताः ।  
 एकमप्यास्थितः सम्यग्भयोर्विन्दते फले ॥ ४ ॥

यत् सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।  
 एकैसांख्यचयोगचयः प्रयति स पश्यति ॥ ५ ॥  
 संन्यासस्तु महाबाहो दुःखनाशमयोगतः ।  
 योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥  
 योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।  
 सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥  
 नैव किंचित् करोमीति युक्तो मन्येत तत्त्ववित् ।  
 पश्यन् शृण्वन् स्पृशन् जिघ्रस्नन् गच्छन् स्वपन्  
 च सन् ॥ ८ ॥

प्रसपन् विवृजन् गृह्णन् विन्ययन् निमिषमपि ।  
 इन्द्रियाणीन्द्रिय वर्तन्त इति धारयन् ॥ ९ ॥  
 ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।  
 लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥  
 कायेन मनसा बुद्ध्या केषलैरिन्द्रियैरपि ।  
 योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मसुदये ॥ ११ ॥  
 युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिको ।  
 अयुक्तः कानकारेण फले सक्तो निबध्यते ॥ १२ ॥  
 सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।  
 नवद्वारे पुरे देहो नैव कुर्वन् न कारयन् ॥ १३ ॥  
 न कर्तव्यं न कर्माणि लोकस्य रजजि प्रभुः ।  
 न कर्मफलसंश्रोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥  
 नादत्ते कस्मचित् पापं न चैव सुकृते विभुः ।  
 अज्ञानेनावृतं ज्ञानं तेन मुमुक्षुनि जन्तवः ॥ १५ ॥  
 ज्ञानेन तु तदज्ञानं येषो नाशितमात्मनः ।  
 तेषामादित्यवज्ज्ञानं प्रकाशयति तत् परं ॥ १६ ॥  
 तदबुद्धयस्तदात्मानं सन्निष्ठास्तत्परायणाः ।  
 गूढं त्वपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥  
 विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।  
 मुनि चैव शपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।  
 निर्दोषं हि सन्तं प्रपद्यतस्तदा दृष्टान्तिस्थिताः ॥१९॥  
 न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियं ।  
 स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मज्ञाणि स्थिताः ॥२०॥  
 बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत् सुखं ।  
 स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१॥  
 ये हि संस्पृशन्ना भोगा दुःखयोनय एव ते ।  
 आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२॥  
 शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।  
 कामक्रोधोद्वेगं वेगं स युक्तः स सुखो नरः ॥ २३॥  
 योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।  
 स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽध्यच्छति ॥ २४॥  
 लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।  
 हिनैर्ह्यथा यतात्मानः सर्वभूतहिते रताः ॥ २५॥  
 कामक्रोधवियुक्तानां यतीनां यतचेतसां ।  
 अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनां ॥ २६॥  
 स्पर्शान् कृत्वा बहिर्बोद्ध्यांश्चक्षुष्यैवान्तरे श्रुवोः ।  
 प्राणापानौसौक्यानासाभ्यन्तरचारिणौ ॥ २७॥  
 यतेन्द्रियमनोबुद्धिर्मुनिर्भोक्षिरायणः ।  
 विगतैश्चाभयक्रोधैर्युःसदा मुक्तएव सः ॥ २८॥  
 भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरं ।  
 सुहृदंसर्वभूतानां ज्ञात्वा नांशान्तिमुच्छति ॥ २९॥  
 इति श्रीभगवद्गीता ० कर्मसंन्यासयोगो नाम  
 पञ्चमोऽध्यायः

## LECTURE VI.

## ॥ श्रीभगवानुवाच ॥

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।  
 स संन्यासी च योगी च न निरग्निर्न चाक्षयः ॥ १ ॥

यं संन्यासमिति प्राजुर्योगं तं विद्वि पण्डितः ।  
 न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥  
 आरुक्ष्योर्मुनेर्योगं कर्म कारणमुच्यते ।  
 योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥  
 यदा हि भेन्द्रियार्थेषु न कर्मसन्तपज्जते ।  
 सर्वसंकल्पसंन्यासी योगारूढस्तदाच्यते ॥ ४ ॥  
 उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।  
 आत्मेव स्यात्तन्मे वन्धुरात्मेव रिपुरात्मनः ॥ ५ ॥  
 बन्धुरात्मात्मनस्तस्य येनात्मेवात्मना जितः ।  
 अनात्मनस्तु शत्रुत्वे वर्तेतात्मेव शत्रुवत् ॥ ६ ॥  
 जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।  
 शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥  
 ज्ञानविज्ञानब्रह्मात्मा कूटस्थो विजितेन्द्रियः ।  
 युक्त इत्युच्यते योगी समलोष्टाशकाङ्गुलः ॥ ८ ॥  
 सुहृन्मित्रार्थुदासीनमध्यस्थद्वेष्यवशुषु ।  
 साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥  
 योगी युजोत सततमात्मानं रहसि स्थितः ।  
 एकाको यतचित्तात्मानिरोशीरपरिचयः ॥ १० ॥  
 शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।  
 नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरं ॥ ११ ॥  
 तत्रैकार्प्यं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।  
 उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥  
 स सं कायशिरोगीर्षं धारयन्नचल स्थिरः ।  
 स प्रेक्ष्य नासिकाग्रं स्फुरद्दिश्यानवलोकयन् ॥ १३ ॥  
 प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः  
 मनः संयम्य मच्चित्तो युक्त आसीत नित्यम् ॥ १४ ॥  
 युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।  
 शान्तिं निर्वाणपरमां सत्संस्थामधिगच्छति ॥ १५ ॥  
 नात्यश्रतस्तु योगो ऽस्ति न वैकान्तमनश्नतः ।  
 न चातिस्वप्नशीलस्त जायतो नैव चार्जुन ॥ १६ ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।  
 युक्तस्त्रावबोधस्य योगो भवति दुःखहा ॥२७॥  
 यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।  
 निष्पृष्टः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥२८॥  
 यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।  
 योगिनी यतचित्तस्य युञ्जतो योगमात्मनः ॥२९॥  
 यत्रोपरमते चित्तं निरुद्धं योगसेवया ।  
 यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥३०॥  
 सुखमात्यन्तिकं यत्तद्वर्द्धया ह्यमतीन्द्रियं ।  
 वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥३१॥  
 यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।  
 यत्किञ्चिच्छित्तो न दुःखेन गुणोपि विचाल्यते ॥३२॥  
 तं विद्यादुःखसंयोगविभागं योगसंज्ञितं ।  
 स निश्चयेन योक्तव्यो योगो निर्विण्णचेतसा ॥३३॥  
 संकल्पप्रभदानं कामास्त्यक्त्वा सर्वानशेषतः ।  
 मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥३४॥  
 शनैः शनैरुपरमेद्वृद्ध्या धृतिगृहीतया ।  
 आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् ॥३५॥  
 यतो यतो निश्चरति मनश्चञ्चलमस्थिरं ।  
 ततस्ततो नियम्येतदात्मन्येव यमं नयेत् ॥३६॥  
 प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमं ।  
 उपैति शान्तरजसं ब्रह्मभूतमकैवल्यम् ॥३७॥  
 युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।  
 सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥३८॥  
 सर्वभूतस्यमात्मानं सर्वभूतानि चात्मनि ।  
 ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥३९॥  
 यो मां पश्यति सर्वत्र सर्वं च सयि पश्यति ।  
 तस्याहं न प्रणश्यामि संसृज्येन प्रणश्यति ॥४०॥  
 सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।  
 सर्वथा वर्तमानो ऽपि स योगो सयि वर्तते ॥४१॥

आत्मौपम्येन सर्वत्र समं पश्यति यो ऽर्जुन ।  
 सुखं वाचयिवा दुःखं स योगी परमो मतः ॥ ३२ ॥  
 ॥ अर्जुन उवाच ॥  
 यो ऽयं योगोऽस्त्वया प्रोक्तः सांख्येन सधुस्तदा ।  
 एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिरां ॥३३॥  
 चञ्चलं हि मनः कृष्ण प्रसाधि बलवद्दृढं ।  
 तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करं ॥३४॥  
 ॥ श्रीभगवानुवाच ॥  
 असंशयं महाबाहो मनो दुर्निग्रहं चलं ।  
 अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥  
 असंयतात्मना योगो दुष्प्राप इति मे मतिः ।  
 वश्यात्मना तु यतता शक्यो ऽवाप्तुमुपायतः ॥३६॥  
 ॥ अर्जुन उवाच ॥  
 अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।  
 अप्राप्ययोगसंसिद्धिं काङ्क्षति कृष्ण गच्छति ॥३७॥  
 कश्चिन्नोभयविभ्रष्ट इच्छन्नाशुमिव नश्यति ।  
 अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥  
 एतन्मे संशयं कृष्ण हेतुमहस्यशेषतः ।  
 त्वदन्यः संशयस्यास्य हेत्ता न ह्युपपद्यते ॥३९॥  
 ॥ श्रीभगवानुवाच ॥  
 पार्थ नैवेह नामुच्य विनाशस्तस्य विद्यते ।  
 न हि कल्पमाणकूतकश्चिद्दुर्गतिं तात गच्छति ॥४०॥  
 प्राप्य पुण्यकृतां लोकानुपित्वा शाश्वतीं समाः ।  
 गृहीतान् योगमतान्गेहयोगश्च लोभजयायते ॥४१॥  
 अथ वा योगिनामेव कुले भवति योगमतां ।  
 एतद्दि दुर्लभतरं लोके जन्म यद्वर्द्धनं ॥४२॥

तत्र तं बुद्धिसंयोगं लभते पौर्वदैहिकं ।  
 वतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥  
 पूर्वाभ्यासेन तेनैव हिच्यते श्रवणो ऽपि सः ।  
 जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥  
 प्रयत्नाद्यतमानस्तु योगो संप्रदक्षिस्त्वपि ।  
 अनेकजन्मसंसिद्धस्ततो याति परां गतिं ॥ ४५ ॥  
 तपस्विभ्यो ऽधिको योगी ज्ञानिभ्यो ऽपि सतो ऽधिकः ।  
 कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥  
 योगिनामपि सर्वेषां मद्भक्तेरान्तरात्मना ।  
 श्रद्धावान्भजते यो मां संसेयुक्तममीमतः ॥ ४७ ॥  
 इति श्रीभगवद्गीता ० आत्मसंयमयोगो नाम  
 षष्ठो अध्यायः

### LECTURE VII.

॥ श्रीभगवानुवाच ॥

मय्यासक्तमनाः पार्थ योगं युञ्जन् नदाश्रयः ।  
 असेंशये सप्तमं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥  
 ज्ञानं ते ऽहं सर्वज्ञानमिदं ब्रह्मस्यशेषतः ।  
 यश्चात्मा नेह भूयो ऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥  
 मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।  
 यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥  
 भूमिरापो जलो वायुः खं मनो बुद्धिरिव च ।  
 अहंकार इतोयं मे भिन्नः प्रकृतिरष्टधा ॥ ४ ॥  
 अपरेयमितस्त्वन्मां प्रकृति विद्धि मे परां ।  
 जीवभूतां महाबाहो यथेदं पार्थते जगत् ॥ ५ ॥  
 एतद्योनीनि भूतानि सर्वाणोऽप्युपधारय ।  
 अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥  
 सत्तः परतरं नान्यत् किंचिदस्ति धनं जय ।  
 मयि सर्वमिदं प्रोतं हृत्वे गणिगणा इव ॥ ७ ॥

१ सः अहमसु कौन्तेय प्रह्लासि शशिस्त्वर्थयोः ।  
 प्रणवा सर्ववेदेषु शब्दः खेऽपौरुषं नृषु ॥ ८ ॥  
 पुण्यो गन्धः पुष्टिर्वायुः च तेजश्चास्ति विभावसी ।  
 जीवनं सर्वभूतेषु तपश्चास्ति तपस्विषु ॥ ९ ॥  
 बीजं मां सर्वभूतानां विद्धि पार्थ सनातनं ।  
 बुद्धिर्बुद्धिमतामासि तेजस्तेजस्विनामहं ॥ १० ॥  
 वलं बलवतां चाहं कामरागविवर्जितं ।  
 धर्माविरुद्धो भूदेषु कामो ऽस्ति भरतर्षभ ॥ ११ ॥  
 येचैव सात्विका भवाराजसा क्लमसाश्च ये  
 सत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥  
 चिन्मिर्गुणमर्थैर्भावेरेभिः सर्वमिदं जगत् ।  
 मोहितं नाभिजानाति मामेभ्यः परमव्ययं ॥ १३ ॥  
 दैवी क्षोषा गुणमयी मम माया दुरत्यया ।  
 मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥  
 न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।  
 माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥  
 चतुर्विधा भजन्ते मां जनाः सुकृतिनो ऽर्जुन ।  
 आर्त्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥  
 तेषां ज्ञानो नित्ययुक्त एकभक्तिर्विशिष्यते ।  
 प्रियो हि ज्ञानिनो ऽत्यर्थमहं स च समप्रियः ॥ १७ ॥  
 उदारः सर्व एवैते ज्ञानो त्वात्मैव मे मतं ।  
 आस्थितः सद्दियुक्तात्मा मामेवानुचभाषति ॥ १८ ॥  
 बहूनां जन्मज्ञानान्ते ज्ञानवान् मां प्रपद्यते ।  
 वासुदेवः सर्वमिति स महात्मा सुदुलभः ॥ १९ ॥  
 कामैस्ते लोर्हृत्तज्ज्ञानाः प्रपद्यन्ते अन्यदेवताः ।  
 न तं नियममास्याव प्रकृत्या नियताः स्वयाः ॥ २० ॥  
 यो यो यां यां तन् भक्तः श्रद्धयार्चितुमिच्छति ।  
 तस्य तस्याचलां श्रद्धां तामेव विद्धा स्मृत्यै ॥ २१ ॥  
 स तथा श्रद्धया युक्तस्तस्मादाधनमोहते ।  
 लभते च रतः कामान्मयैव विदितानि हितानि ॥ २२ ॥

अन्तवत् तु कलं तेषां तद्भवत्यस्यचेतसां ।  
 देवान्देवयजोयान्तिमंज्ञतायान्तिमासपि ॥२३॥  
 अच्यक्तं व्यक्तिसांपन्नं मन्यन्ते मानबुद्धयः ।  
 परभावनज्ञानन्तो नैसां व्ययमनुत्तमं ॥ २४ ॥  
 नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।  
 मूढोऽयं नाभिजानाति लोकोन्मास्मान्मन्यथा ॥२५॥  
 वेदाहं समतीतानि च तेमानानि चार्जुन ।  
 सविष्ठाणि च भूतानि मां तु प्रेदनकोऽहम् ॥ २६ ॥  
 इच्छाद्वेषमनुत्येन दृढमोहेन भारत ।  
 सर्वभूतानि हसोऽहं सर्वे यान्ति परतप ॥ २७ ॥  
 जेषां त्वन्तगतं याम जनानां पुण्यकर्मणां ।  
 ते ह दृढो ह निर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥  
 जरामरणसौक्ष्माय नीमाश्रित्य यतन्ति ये ।  
 ते ब्रह्म तदिदुःकृतस्वमध्यात्मं कर्त्तुं चाखिलं ॥२९॥  
 साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।  
 प्रयाणकालेऽपि च मां ते विदुर्भुक्तचेतसाः ॥३०॥  
 इति श्रीभगवद्गीता विज्ञानयोगो नाम  
 सप्तमोऽध्यायः

## LECTURE VIII

॥ अर्जुन उवाच ॥

किं तदब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।  
 अधिभूतं च किं प्रोक्तमाधिदैवं किमुच्यते ॥ १ ॥  
 अधिपञ्चः कथं कोऽत्र देहेऽस्मिन् मधुसूदन ।  
 प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥

॥ श्रीभगवानुवाच ॥

अक्षरं ब्रह्म परमं स्वरूपोऽध्यात्मा मुच्यते ।  
 भूतभाषोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

अधिभूतं क्षरो भावः पुरुषस्याधिदैवतं ।  
 अधिपञ्चोऽहमेवात्र देहे देहभूतां वर ॥ ४ ॥  
 अन्तकाले च नामेष सारं भुक्ताकालेवरं ।  
 यः प्रयाति स महावै याति नास्त्यत्र संशयः ॥५॥  
 यं यं वापि सारं भावं त्यजत्यन्ते कालेवरं ।  
 तं तेनैवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥  
 तस्मात् सर्वेषु कालेषु मामनुसर युध्य च ।  
 मय्यर्पितमनो बुद्धिर्मानिष्यत्यसंशयः ॥ ७ ॥  
 अथासयोगयुक्तेन चेतसानाव्यगामिना ।  
 परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥  
 कवि पुराणमनुशासितारम्  
 अणोरणीकां समनुसारेयः ।  
 सर्वस्य धातारमचिन्त्यरूपम्  
 आदित्यपणीं तमसः परस्तात् ॥ ९ ॥  
 प्रयाणकाले मनसा चलेन  
 भक्त्या युक्तो योगबलेन चैव ।  
 भुवोर्मध्ये प्राणमावेश्य सम्यक्  
 स तं परं पुरुषमुपैति दिव्यं ॥ १० ॥  
 यदक्षरं वेदविदो वदन्ति  
 विशन्ति यद्यतथो वीक्षरागाः ।  
 यदिच्छन्तो ब्रह्मचर्यं चरन्ति  
 तत् तेऽपदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥  
 सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।  
 मूर्ध्या ध्यायतात्मनः प्राणमास्थितो योगधारणां ॥१२॥  
 जीमिष्ये काक्षरं ब्रह्म व्याहरन् मामनुसरन् ।  
 यः प्रयातित्यजगद्देहं संयति परमां गतिं ॥ १३ ॥  
 अनन्यचेताः सततं यो मां स्मरति नित्यशः ।  
 तस्माहं सुखम् पार्थ नित्ययुक्तस्य योगिनः ॥१४॥  
 मामुपेत्य पुनर्जन्तुः सुखालयमगच्छति ।  
 नामुवन्ति महात्मा नः संसिद्धिं परमां गतां ॥१५॥

आब्रह्मभुवनालोकाः पुनरावर्तिनो ऽर्जुन ।  
 मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥  
 सहस्रयुगपर्यन्तमहर्षिर्दत्तज्ञाणो विदुः  
 रात्रियुगसहस्रान्तांते ऽहोरात्रिचिदो जनाः ॥ १७ ॥  
 अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।  
 रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥  
 भूतयामः स एवायं भूत्वा भूत्वा प्रलीयते ।  
 रात्र्यागमे ऽवग्रः पार्थ प्रभवत्यहरागमे ॥ १९ ॥  
 परस्मिन्नात् तु भावो ऽस्यो ऽव्यक्तो व्यक्तात् सना-  
 तनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥  
 अव्यक्तो ऽक्षर इत्युक्तस्तमाहुः परमां गतिं ।  
 यं प्राप्य न निवर्तन्ते तद्वास परमं सच ॥ २१ ॥  
 पुरुषः स परः पार्थ भक्ता लभ्यते त्वमन्यया ।  
 यस्यान्तास्थानि भूतानि येन सर्वमिदं ततं ॥ २२ ॥  
 यत्र काले लनावृत्तिमावृत्तिं चैव योगिनः ।  
 प्रयातायान्तितकालं वक्ष्यामि भरतर्षभ ॥ २३ ॥  
 अभिज्योतिरहः शुक्रः घण्टासा उत्तरायणं ।  
 तत्र प्रयाता गच्छन्ति ब्रह्मा ब्रह्मविदो जनाः ॥ २४ ॥

भूतो रात्रिस्तत्रा कृष्णः पञ्चमासा दक्षिणायनं ।  
 तत्र चान्द्रक्षसं ज्योतिर्धौगो प्राप्य निवर्तते ॥ २५ ॥  
 शुक्रकृष्णगतौ ह्येते जगतः शान्ते मने ।  
 एकया धातुना वृत्तिमन्यथावर्तते पुनः ॥ २६ ॥  
 नैते सती पार्थ जागर्न् योगी मुह्यन्ति कश्चन ।  
 तस्मात् सर्वेषु कालेषु योग्यं युक्तो भवार्जुन ॥ २७ ॥  
 वेदेषु यज्ञेषु तपःसु चैव

दानेषु चतुःपुण्यफलं प्रदिष्टं ।

अत्येति तत् सर्वमिदं विदित्वा

योगी परं स्थानमुपैति चायं ॥ २८ ॥

इति श्रीभगवद्गीता० अष्टादशोऽध्यायः  
 अध्यायः

# LECTURE IX.

॥ श्रीभगवानुवाच ॥

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयके ।  
 ज्ञानं विज्ञानमहितं यज्ज्ञात्वा मोक्षसे ऽमुक्तात् ॥ १ ॥

रात्रिविद्या राजगुह्यं पवित्रमिदमुक्तमं ।  
 प्रत्यक्षावगमं धर्मं सुसुखं कर्तुमव्ययं ॥ २ ॥  
 अश्रद्धाणां पुरुषा धर्मस्यास्त्र परंतप ।  
 अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥  
 मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।  
 मत्स्थानि सर्वभूतानि न चाहं तेऽवस्थितः ॥ ४ ॥  
 न च मत्स्थानि भूतानि पश्य से योगभैरव ।  
 भूतभृद् च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥  
 यथाकाशस्थितो नित्यं वायुः सर्वत्रगो मुह्यन् ।  
 तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥  
 सर्वभूतानि कौन्तेय प्रकृतिं याति मानकीं ।  
 कल्पक्षये पुनस्तानि कल्पादौ विमृजाम्यहं ॥ ७ ॥  
 प्रकृतिं स्वाम् वष्टस्य विवर्ज्यामि पुनः पुनः  
 भूतायममिमं कृत्स्नमवशं प्रकृतेर्विशत् ॥ ८ ॥  
 न च मां तानि कार्माणि निवर्जन्ति धनंजय ।  
 उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥  
 मयाध्यक्षेण प्रकृतिः स्रष्टे सचराचरं ।  
 हेतुवानेन कौन्तेय जगद्विपरिपते ॥ १० ॥  
 अवजानन्ति मां मूढा मानुषीं तनुमाश्रितं ।  
 परं भावमजानन्तो मम भूतसहेश्वरं ॥ ११ ॥



मोघाश मोघकर्माणो मीघज्ञाना विचेतसः ।  
 राक्षसोमासुरो वैवप्रकृतिर्नोहिर्नोऽश्रिताः ॥१२॥  
 महात्मानन्तु मां प्रार्थयैव प्रकृतिमाश्रिताः ।  
 भजन्यन्त्यमनरो ज्ञात्वा भूतादिमव्ययं ॥१३॥  
 सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।  
 नमस्तन्त्य मां भक्त्या नित्ययुक्ताः उपासते ॥१४॥  
 ज्ञानयज्ञेन चाप्यन्य यजन्तो मासुपासते ।  
 एकत्वेन पृथक्त्वेन यज्जथा मिश्रतो मुखं ॥१५॥  
 अहं कतुरहं यज्ञः स्वधाहमहमौषधं ।  
 मन्त्रो ऽहमहमेवाज्यमहमाग्निरहं ऊतं ॥१६॥  
 पित्राहसस्य जगतो माता धाता पितामहः ।  
 वेद्यं पवित्रमोकारं ऋक् साम यजुरेव च ॥१७॥  
 गतिर्भर्ता प्रभुः साक्षी निपासः शरणं सुहृत् ।  
 प्रभवः प्रलयः स्थानं निधानं बीजसव्ययं ॥१८॥  
 तपान्यहमहं वर्षं निगृह्णाम्यन्धजानि च ।  
 अमृतं चैव मृत्युश्च संदसच्चाहमर्जुन ॥१९॥  
 वैदिया मां स्नेहपाः पूतपापा  
 यज्ञैरिष्टवा स्वर्गतिं प्रार्थयन्ते ।  
 ते पुण्यसासाद्य सुरेन्द्रलोकम्  
 अश्रन्ति दिव्यान् दिवि देवभोगान् ॥२०॥  
 ते त शुद्धा स्वर्गलोकं विशांस्तं  
 क्षीणे पुण्ये सर्वलोकं विप्रान्ति ।  
 एवं त्रयोधर्मसनुप्रपन्ना  
 गतागतं कामकामा लभन्ते ॥२१॥  
 अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।  
 तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहं ॥२२॥  
 ये ऽप्यन्यदेवता भक्ता यजन्ते अहं यान्तिताः ।  
 ते ऽपि नीत्सेव कौन्तेय यजन्त्यविधिपूर्वकं ॥२३॥  
 अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।  
 न तु मां भजानन्ति तत्वेनातश्च्यवन्ति ते ॥२४॥

यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।  
 भूतानि यान्ति भूतेज्या यान्ति सद्याग्निनोऽपि सां ॥२५॥  
 पचं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।  
 तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥२६॥  
 यत् करोषि यदश्नासि यज्जुहोषि ददासि यत् ।  
 यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणं ॥२७॥  
 शुभाशुभफलैरेवं मोक्षयो कर्त्तव्यमनैः ।  
 संन्यासयोगयुक्तात्मा विमुक्तो मासुपैष्यसि ॥२८॥  
 सगो ऽहं सर्वभूतेषु न मे द्वेष्यो ऽस्ति न प्रियः ।  
 ये भजन्ति तूमां भक्त्या न भित्तेते पुचाप्यहं ॥२९॥  
 अपि चेत् सुदुराचरो भजते मामनन्यभाक् ।  
 साधुरेव स मन्त्रव्यसंस्थग्नवर्त्तिनो हि सः ॥३०॥  
 क्षिप्रं भवति धर्मात्मा श्रेष्ठश्चास्ति निगच्छति ।  
 कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥३१॥  
 मां हि पार्थ व्यपाश्रित्य ये ऽपि स्युः पापयोनयः  
 स्त्रियो वैश्यास्तथा शूद्रास्ते ऽपि यान्ति परां गतिं ॥३२॥

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।  
 अनित्यमस्तु लोकाभिर्न प्राप्य भजस्व मां ॥३३॥  
 मन्त्रना भव लज्जतो मयाजी मां नमस्कृत्य ।  
 मासेवैष्यसि युक्त्वैवमात्मानं सत्परायणः ॥३४॥  
 इति श्रीभगवद्गी० राजविद्याराजगुह्ययोगो  
 नास नवमो अध्यायः

LECTURE X.

॥ श्रीभगवानुवाच ॥

भूय एव महाबाहो गुणु मे परमं वचः ।  
 यत्ते ऽहंप्रोयमाणाय वक्ष्यामि हितकाम्यया ॥१॥

न मे विदुः सुरगणाः प्रभवं न सहर्षयः ।  
 अहमादिर्हि देवानां सहर्षीणां च सर्वशः ॥ २ ॥  
 यो मामजसनादिं च वेत्ति लोकसह्यशरं ।  
 असंमूढः स सर्वेषु सर्वपापैः प्रमुच्यते ॥ ३ ॥  
 बुद्धिज्ञानिनसंमोहः क्षमा सर्वं दमः प्रभयः ।  
 सुखं दुःखं भवो ऽभावो भयं चाभयमेव च ॥ ४ ॥  
 अहिंसा क्षमा तुष्टिस्तपो दानं वशो ऽयशः ।  
 भवन्ति भावा भूतानां सन् एव पृथग्विधाः ॥ ५ ॥  
 सहर्षयः सप्त पूर्वं चत्वारो मनवस्तथा ।  
 मद्भावासानसाजातायेर्पालोकइमाः प्रजाः ॥ ६ ॥  
 एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।  
 सो ऽविकल्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥  
 अहं सर्वस्य प्रभवो सन्नः सर्वं प्रवर्तते ।  
 इति मत्वा भजन्ते मां बुधा भावसर्पन्विताः ॥ ८ ॥  
 मच्चिता मद्गतप्राणा वोषधन्तः परस्परं ।  
 कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥  
 तेषां सततमुक्तानां भजतां प्रीतिपूर्वकं ।  
 ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥  
 तेषामेवानुक्तमर्थमहं सज्जानज तमः ।  
 नाशयास्यात्मभावस्थीज्ञानदोषेन भास्वता ॥ ११ ॥

॥ अर्जुन उवाच ॥

परं ब्रह्म परं धातुं पवित्रं परमं भवान् ।  
 पुरुषं शाश्वतं दिव्यमादिदेवमर्जुन विभुम् ॥ १२ ॥  
 आञ्जस्वामृपयः सर्वं देवर्षिर्नारदस्तथा ।  
 असितो देवलो व्यासः स्वयं चैव ब्रह्मोपि मे ॥ १३ ॥  
 सर्वमेतद्गुप्तं मन्ये यन्मां वदसि केशव ।  
 गच्छेत्तु भगवन्पुण्यं विदुर्देवानदानवाः ॥ १४ ॥  
 स्वयमेवात्मनात्मानं वेत्य त्वं पुरुषोत्तम ।  
 भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।  
 याभिर्विभूतिभिर्लोकानि गन्तव्यं व्याप्तिष्ठसि ॥ १६ ॥  
 कथं विद्यामहं योगिन्त्वां सदा परिचिन्तयन् ।  
 केपुकेपुचभावेपुचिन्त्यो ऽसि भगवन्मया ॥ १७ ॥  
 विल्लरेणात्मनो योगं विभूतिं च जनार्दन ।  
 भूयः कथय त्वमिह शृणुष्व तोनास्ति मे ऽमृतं ॥ १८ ॥  
 ॥ श्रीभगवानुवाच ॥

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।  
 प्राधान्यतः कुक्ष्येष्ठनास्यन्तोऽस्मिन् रसमे ॥ १९ ॥  
 अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।  
 अहमादिदृष्टं मध्यं च भूतानां सन् एव च ॥ २० ॥  
 आदित्यानामहं विष्णुर्ज्योतिषां रविर्भुवनाम् ।  
 सरोचिर्मस्तामसि नक्षत्राणामहं शशी ॥ २१ ॥  
 वेदानां सामवेदो ऽस्मि देवानामसि वासवः ।  
 इन्द्रियाणां मनसास्मि भूतानां सस्मि चेतना ॥ २२ ॥  
 रुद्राणां शङ्करश्चास्मि विक्तेषु यक्षरक्षसां ।  
 वसूनां पावकश्चास्मि मेरुः शिखरिणामहं ॥ २३ ॥  
 पुरोधसां च मुख्यं मां विद्धि पार्थ ब्रह्मस्मिन् ।  
 सेनानां सन्महं स्कन्दः सरसामसि सागरः ॥ २४ ॥  
 महर्षीणां भृगुरहं गिरामस्यैकमक्षरं ।  
 यज्ञानां जपयज्ञो ऽस्मि स्यावराणां हिमालयः ॥ २५ ॥  
 अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।  
 गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥  
 उज्जैश्वरसमन्धानां विद्धि ह्यमृतामृतोद्भवम् ।  
 ऐरावतं गजेंद्राणां नराणां च नराधिपम् ॥ २७ ॥  
 आसुधावासहं वज्रं धेनूनां सस्मि कामधुकम् ।  
 प्रजनस्थास्मि कन्दर्पः सर्पोणामसि वासुकिः ॥ २८ ॥

अनन्तश्चास्मि नागानां वरुणो यादसामहं ।  
 पितृणामर्थमा चास्मि यमः संयमतामहं ॥ २८ ॥  
 प्रल्हादश्चास्मि दैत्यानां कालः कलयतामहं ।  
 मृगाणांचर्मगृद्धोऽहं वै न ते यश्च पक्षिणां ॥ ३० ॥  
 पवनः पवतामस्मि रानः शस्त्रभूतामहं ।  
 शूपाणां सक्करश्चास्मि स्रोतसामस्मि जगन्धरी ॥ ३१ ॥  
 सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।  
 अध्यात्मविद्याविद्यानां वादः प्रवृद्धतामहं ॥ ३२ ॥  
 अक्षराणामकारो ऽस्मि ईन्द्रः सामासिकस्य च ।  
 अहमेवाक्षयः कालो धाता हं विश्वतो मुखः ॥ ३३ ॥  
 मयुः सर्वहरश्चाहमुद्भवश्च भविष्यतां ।  
 कौर्त्तिः श्रीर्वाङ्मनारोणां श्रुतिर्मैधां धृतिः क्षमा ॥ ३४ ॥  
 बृहत्क्षान तथा साक्षी गायत्री ह्यहं सामहं ।  
 सासानां नार्षी शीर्षोऽहं च तूनां कुसुमाकरः ॥ ३५ ॥  
 द्यूतं कलयतामस्मि तेजस्तेजस्विनामहं ।  
 जयो ऽस्मि त्वयसायो ऽस्मि सत्त्वं सत्त्ववतामहं ॥ ३६ ॥  
 वृष्णीनां वासुदेवो ऽस्मि पाण्डवानां धनंजयः ।  
 मुनीनामप्यहं व्यासः कवीनामुग्रनाः कविः ॥ ३७ ॥  
 दण्डो दमयतामस्मि नीतिरस्मि जिगीषतां ।  
 मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहं ॥ ३८ ॥  
 यश्चापि सर्वभूतानां धीर्ज्ञं तदहमर्जुन ।  
 नतदस्ति विना यत्तत्त्वान्यथाभूतं चराचरं ॥ ३९ ॥  
 नान्तो ऽस्मि मन दिव्यानां विभूतीनां परंतप ।  
 एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥  
 यद्यदिभूतिनत् सत्त्वं चीसदूर्जितमेव वा ।  
 तत्तदेवावगच्छ त्वं मम तेजोऽश्वत्थव ॥ ४१ ॥  
 अथ वा वज्रमेतेन किं ज्ञानेन तवाजुन ।  
 विष्टभ्याहं सिद्धकृत्समेकांगेन स्थितो जगत् ॥ ४२ ॥  
 इति श्रीभगवद्गीता भविभूतियोगो नाम  
 दशमोऽध्यायः

## LECTURE XI.

॥ अर्जुन उवाच ॥

मदनुग्रहाय परं गुह्यमध्यात्मसंज्ञितं ।  
 द्यूतं त्वयोक्तां वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥  
 भवव्यथो हि भूतानां श्रुतौ विस्तरशो मया ।  
 त्वत्तः कमलपत्राक्ष साहाय्यमपि चाव्ययं ॥ २ ॥  
 एवमेतद्यथास्य त्वनात्मानं परमेश्वर ।  
 द्रष्टुमिच्छामि ते रूपमेश्वरं पुरुषोत्तम ॥ ३ ॥  
 मन्वसे यदि तच्छब्दं मया द्रष्टुमिति प्रभो ।  
 योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययं ॥ ४ ॥

॥ श्रीभगवानुवाच ॥

पश्य मे पार्थ रूपाणि शतशो ऽथ सहस्रशः ।  
 नानाविधानि दिव्यानि नानावर्णीकानि च ॥ ५ ॥  
 पश्चादित्यान् वस्तून् रुद्रानश्विनौ भरतस्तथा ।  
 बह्वन्वदृष्टपूर्वाणि पश्चाद्वर्षाणि भारत ॥ ६ ॥  
 इहैकस्थं जगत् कालं पश्चाद्य सचराचरं ।  
 मम देहे गुडाकेश यस्यान्यदृष्टुमिच्छसि ॥ ७ ॥  
 न तु मां शक्यसे द्रष्टुमेवैव स्वचक्षुषा ।  
 दिव्यं ददामि ते चक्षुः प्रपश्य मे योगमेश्वरं ॥ ८ ॥

॥ संजय उवाच ॥

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।  
 दर्शयामास पार्थाय परमं रूपमेश्वरं ॥ ९ ॥  
 अनेकवक्त्रयनमनेकाक्षतद्दर्शनं ।  
 अनेकदिव्याभरणं दिव्यानेकोयतायुधं ॥ १० ॥  
 दिव्यमाल्याभरणं दिव्यगन्धानुलेपनं ।  
 सर्पाश्चर्यमयं द्रोणमनन्तं विश्वतोमुखं ॥ ११ ॥

दिवि ह्यर्थसहस्रस्य भवेद्युगपदुत्थिता ।  
 यदिभाःसदृशोसास्याज्ञासस्तस्यसहात्मनः ॥ १२ ॥  
 तत्रैकस्य जगत् कस्मिन् प्रविभक्तमनेकथा ।  
 अपश्यदेवदेवस्य शरीरे पाण्डवसदा ॥ १३ ॥  
 ततः स विश्वयाविष्टो हृष्टरोमा धनंजयः ।  
 प्रणम्य शिरसा देवं कृताञ्जलिरभापत ॥ १४ ॥

॥ अर्जुन उवाच ॥

पश्यामि देवांस्तव देव देहे  
 सर्वीक्षथा भूतविशेषसंधानम् ।  
 ब्रह्माणमोशं कमलासनस्थं  
 चक्षुषीं सर्वानुरागंश्च दिव्यान् ॥ १५ ॥  
 अनेकबाहूदरवक्त्रनेत्रं  
 पश्यामि त्वां सर्वतोऽनन्तरूपम् ।  
 नान्तं न मध्यं न पुनस्तवादि  
 पश्यामि विश्वेश्वर विश्वरूपम् ॥ १६ ॥  
 किरीटिन गदिनं चक्रिणं च  
 तेजोराशिं सर्वतो दीप्तिमन्तम् ।  
 पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्  
 दीप्तानलार्कयुतिमप्रभेयम् ॥ १७ ॥  
 त्वमक्षरं परमं वेदितव्यं  
 त्वमस्य विश्वस्य परं निधानम् ।  
 त्वमव्ययः शाश्वतधर्मगोप्ता  
 सनातनरत्न पुरुषो सतो मे ॥ १८ ॥  
 अनादिस्थान्तमगन्तवीर्यम्  
 अनन्तबाहुं शशिसूर्यनेत्रम् ।  
 पश्यामि त्वां दीप्तज्ज्वालाशयकं  
 स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥  
 यावापृथिव्योरिदमन्तरं हि  
 व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाद्दत्तं रूपमुग्रं तवेदं  
 लोकत्रयं प्रत्यथितं महात्मन् ॥ २० ॥  
 अमो हि त्वां सुरसंघा विशन्ति  
 केचिद्भोताः प्राञ्जलयो गृणन्ति ।  
 सखीयुक्ता सहर्षिसिद्धसंघाः  
 स्तवन्ति त्वां स्तुतिभिः पुष्कलार्चभिः ॥ २१ ॥  
 रुद्रादित्या वसवी ये च साध्या  
 विश्वे ऽप्यन्यौ मरुतश्चोष्णपाश्व ।  
 गन्धर्वयक्षाःसुरसिहसंघा  
 बोधन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥  
 रूपं महत् ते वज्रवक्त्रनेत्रं  
 सहाशहोमङ्गलैर्बह्विह्वलाद् ॥  
 बहुदरं बहुदंष्ट्राकरालं  
 दृष्ट्वा लोकाः प्रव्यथितास्तयात् ॥ २३ ॥  
 नमःस्पृशं दीप्तमनेकवर्णं  
 व्याक्ताननं दीप्तविशालनेत्रम् ।  
 दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा  
 धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥  
 दंष्ट्राकरालानि च ते मुलानि  
 दृष्ट्वैव कालानलसन्निभानि ।  
 दिशो न जाने न लभे च शर्म  
 प्रसीद देवेश जगन्निवास ॥ २५ ॥  
 अमो च त्वां धुरारुद्रस्य पुत्राः  
 सर्वे सहैवावनिपालसंघैः ।  
 भीष्मो द्रोणः सूतपुत्रस्तथाहो  
 सहास्रदीपैरपि चोद्यमुष्णैः ॥ २६ ॥  
 वक्त्राणि ते त्वरमाणा विशन्ति  
 दंष्ट्राकरालानि भयानकीनि ।  
 केचिद्विलम्बा दशहन्तरेषु  
 सदृश्यते चूर्णितैरुत्तमान् ॥ २७ ॥

यथा नाद्वीनां वहवोऽम्बुवेगाः  
समुद्रमेवाभिमुखाः द्रवन्ति ।  
तथा तवामी नरलोकचोरा  
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥  
यथा प्रदत्तं ज्वलनं पतन्  
विशन्ति नौशाय समुद्रवेगाः ।  
तथैव नाशाय विशन्ति लोकान्  
तवापि वक्त्राणि समुद्रवेगाः ॥ २९ ॥  
लोलिहसे यसमानः समन्तात्  
लोकान् समपान् कन्दैर्ज्वलन्ति ।  
तेजोभिरार्पूय जगत् समग्रं  
आसक्तवोधाः प्रतपन्ति विष्णो ॥ ३० ॥  
आख्याहि मे को भवानुग्रहो  
नमोऽस्तु ते देववर प्रसीद ।  
विज्ञातुमिच्छामि भवन्तमायं  
न हि प्रजानामि तव प्रवृत्तिं ॥ ३१ ॥

॥ श्रीभगवानुवाच ॥

कालोऽस्मि लोकक्षयकृत् प्रवृद्धो  
लोकान् समारुह्यमिह प्रवृत्तः ।  
चहतेऽपि त्वां न भविष्यन्ति सर्वे  
येऽवस्थिताः प्रत्यनोकेषु बोधाः ॥ ३२ ॥  
तस्मात् त्वमुनिष्ठ यशो लभस्व  
जित्वा शत्रून् भुङ्क्व राज्ञं समृद्धं ।  
मयैवैते निरुताः पूर्णसेव  
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥  
द्रोणं च भीष्मं च जयद्रथं च  
कुण्डं तथान्यनर्पि योधवोरान् ।  
मया हतान्त्वं अहि मा व्यथिष्टा  
युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

॥ संजय उवाच ॥

एतच्छ्रुत्वा वचनं केशवस्य  
छताञ्जलिर्पमानः किरोटो ।  
नमस्कृत्वा भूय एवाह कर्ण  
सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

॥ अर्जुन उवाच ॥

स्थाने हृषीकेश तव प्रकीर्त्या  
जगत् प्रहृष्यत्यनुरज्यते च ।  
रक्षांसि भीतानि दिशो द्रवन्ति  
सर्वे नमस्यन्ति च सिंहसंघाः ॥ ३६ ॥  
कस्माच्च ते न नमेरन् महात्मन्  
गरोदसे ब्रह्मणोऽप्यादिकर्त्रे ।  
अनन्त देशे जगन्निबद्ध  
त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥  
त्वमादिदेवः पुरुषः पुराणस्  
त्वमस्य विश्वस्य परं निधानं ।  
वेत्तासि वेदां च परं च धाम्ना  
त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥  
वासुधैर्मोऽग्निर्वैष्णवः शशाङ्कः  
प्रजापतिस्त्वं प्रपितामहस्य ।  
नमो नमस्तेऽस्तु सहस्रशतः  
पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥  
नमः पुरस्तादयं पृष्ठतस्तो  
नमोऽस्तु ते सर्वता एव सर्व ।  
अनन्तवीर्यामित पिकमग्नं  
सर्वं समाम्नोऽपि ततोऽसि सर्वः ॥ ४० ॥  
सखेति मत्वा प्रसन्नं यदुक्तं  
हे कृष्ण हे यादव हे सखेति ।

अज्ञानता सहिमानं तवेसं  
 मया प्रसादात् प्रणयेन वापि ॥ ४१ ॥  
 यश्चावहासार्यमसत्कृतो ऽसि  
 विहारशय्यासनभोजनेषु ।  
 एको ऽथ बाष्पच्युत तलमक्षं  
 तत् क्षामये त्वामहमप्रमेयं ॥ ४२ ॥  
 पितासि लोकस्य चराचरस्य  
 त्वमस्य पूज्यस्य गुरोर्गरीयान् ।  
 न त्वत्तमो ऽस्त्यभ्यधिक कुतो ऽन्यो  
 लोकत्रये ऽप्यप्रतिमप्रभाव ॥ ४३ ॥  
 तस्मात् प्रणम्य प्रणिधाय कायं  
 प्रसादये त्वामहमोशमीडां ।  
 पितेय पुत्रस्य सखेव सख्युः  
 प्रियः प्रियायार्हसि देव खोढुं ॥ ४४ ॥  
 अदृष्टपूर्वं हृदितां ऽसि दृष्ट्वा  
 भवेन च प्रव्यथितं मनो मे ।  
 तदेव मे दर्शय देव रूपं  
 प्रसोद देवेश जगन्निवास ॥ ४५ ॥  
 किरीटिनं गदिनं चक्रहस्तम्  
 द्रच्छामि त्वां द्रष्टुमहं तथैव ।  
 तेनैव रूपेण चतुर्भुजेन  
 सहस्त्रबाहो भव विन्द्यमूर्ते ॥ ४६ ॥  
 ॥ श्रीभगवानुवाच ॥  
 मया प्रसन्नेन तवार्जुनेदं  
 रूपं परं दर्शितमात्मयोगात् ।  
 तेजोमयं विश्वमनन्तमायं  
 यन्मे त्वदन्येन न दृष्टपूर्वं ॥ ४७ ॥  
 न वेदयन्नाध्ययैर्न दानैर्  
 न प क्रियाभिर्न तपोभिरूपैः ।

एवंरूपः शक्य अहं नृलोके  
 द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥  
 मा ते व्यथा मां च विमूढभावो  
 दृष्ट्वा रूपं घोरमीदृङ्मयेदं ।  
 व्यपेतभोः प्रीतमनाः पुनस्त्वं  
 तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥  
 ॥ सजय उवाच ॥  
 इत्यर्जुनं वासुदेवस्ततोऽका  
 खकं रूपं दर्शयामास भूयः ।  
 आश्वासयामास च भीतमेनं  
 भूत्वा पुनः सौम्यवपुर्नहात्मा ॥ ५० ॥  
 ॥ अर्जुन उवाच ॥  
 दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।  
 इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥  
 ॥ श्रीभगवानुवाच ॥  
 सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।  
 देवा अप्यस्य रूपस्य नित्यं दर्शनकाक्षिणः ॥ ५२ ॥  
 नाहं वेदैर्न तपसा न दानेन न चेज्यया ।  
 शक्य एवंविधो द्रष्टुं दृष्टवानसि नां यथा ॥ ५३ ॥  
 भक्त्या त्वनन्यया शक्य अहमेवंविधो ऽर्जुन ।  
 ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥  
 मत्कर्मक्षान्मत्परमो मद्भक्तः सद्भवर्जितः ।  
 निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥  
 इति श्रीभगवद्गीता ॥ विश्वरूपदर्शनं नाम  
 एकदशोऽध्यायः

## LECTURE XII.

॥ अर्जुन उवाच ॥

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये च प्रपश्यन्त्यस्मत्कृतां तेषां के योगवित्तमाः ॥ १ ॥

॥ श्रीभगवानुवाच ॥

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

यद्दद्या परमोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

ये त्वक्षरमनिर्देश्यमन्यक्तां पर्युपासते ।

सर्वज्ञमचिन्त्यं च कूटस्थमचलं भुवं ॥ ३ ॥

संनिर्याम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेवं सर्वभूतहिते रताः ॥ ४ ॥

क्लेशोऽधिकतरस्तेषामयुक्तासक्तचेतसां ।

अयुक्ता हि गतिर्दुःखं देहवज्रिवाप्यते ॥ ५ ॥

ये तु सर्वाणि कर्माणि मयि संन्यस्य तत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

तेषामहं समुहर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात् पार्थ मय्यावेशितचेतसां ॥ ७ ॥

मध्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मध्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

अर्थाच्चित्तं समाधातुं न शक्नोषि मयि स्थिरं ।

अभ्यासयोगेन ततो मां सिद्ध्यामि धनंजय ॥ ९ ॥

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

सदर्थमपि कर्माणि कुर्वन्सिद्धिं समाप्स्यसि ॥ १० ॥

अथैतदप्यशक्नोऽसि कर्तुं लघोऽगमाश्रितः ।

सर्वं कर्मफलत्यागं तदाकुरु यतात्मवान् ॥ ११ ॥

ये यो हि ज्ञानमभ्यासाज्ज्ञानान्तराभ्यानं विप्रियते ।

ध्यानात् कर्मफलत्यागस्त्यागाच्चरन्ति नन्तरं ॥ १२ ॥

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

सर्व्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

यश्चाज्ञोद्विजते लोको लोकान्नोद्विजते च यः ।

हृषीमर्षभयोद्वेगेर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्ययः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान् यः समेप्रियः ॥ १७ ॥

संनः शत्रौ च मित्रे च तथा मानापमानयोः ।

श्रीतोपासुखदुःखेषु सन्नः सङ्गविवर्जितः ॥ १८ ॥

तुल्यमिन्द्राक्षुतिर्मौनो संतुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान् मे प्रियो नरः ॥ १९ ॥

ये तु धर्म्यमृतमिदं यथोक्तं पर्युपासते ।

श्रद्धाधाना मत्परमात्मज्ञानोन्मत्प्रियाः ॥ २० ॥

इति श्रीभगवद्गीता० भक्तियोगो नाम द्वादशोऽध्यायः

## LECTURE XIII.

॥ श्रीभगवानुवाच ॥

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राज्ञः क्षेत्रज्ञमिति तद्विदः ॥ १ ॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत् तज्ज्ञानं मतं मम ॥ २ ॥

तत् क्षेत्रं यच्च बाह्यं च यद्विकारं यत्तच्च यत् ।

यच्च यो यंत्रभावश्च तत् समासेन मे शृणु ॥ ३ ॥

अहिर्बुध्निरासीत् प्राग्विद्वन्मूर्धनि विश्वं पृथक् ।

ब्रह्महृत्पदं क्षेत्रं हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥

सहाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।  
 इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥५॥  
 दृच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।  
 एतत् क्षेत्रं समासेन सविकारमुदाहृतं ॥ ६ ॥  
 अस्मानित्वसदम्बित्वसहिंसा ध्वान्तरार्जवं ।  
 आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥७॥  
 इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।  
 जन्ममृत्युजराध्याधिदुःखदोषानुदर्शनं ॥ ८ ॥  
 असक्तिरनभिप्लवः पुनर्दारगृहादिषु ।  
 नित्यं च समचित्तत्वंमष्टानिष्टोपपत्तिषु ॥ ९ ॥  
 मयि चानग्ययोगेन भक्तिरव्यभिचारिणी ।  
 विविक्तदेशसेवित्वसरतिर्जनधंसदि ॥ १० ॥  
 अध्यात्मज्ञाननित्यत्व तत्त्वज्ञानार्थं दर्शनं ।  
 एतज्ज्ञानमिति प्रोक्तमज्ञानेयदत्तोऽन्यथा ॥ ११ ॥  
 ज्ञेयं यत् तत् प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।  
 अनादिमत् परं ब्रह्म न सत् तन्नासदुच्यते ॥१२॥  
 सर्वतः पाणिपादं तत् सर्वतोऽक्षिशरोमुखं ।  
 सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥  
 सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितं ।  
 असक्तं सर्वभूतैव निर्गुणं गुणभोक्तुं च ॥ १४ ॥  
 वहिरन्तश्च भूतानामधरं धरमेव च ।  
 सूक्ष्मत्वात्तदविशेष्यंदूरस्थचान्तिं केचनतत् ॥ १५ ॥  
 अविभक्तं च भूतेषु विभक्तमिव च स्थितं ।  
 भूतभर्तृ च तज्ज्ञेयं मसिष्णु प्रभविष्णु च ॥ १६ ॥  
 ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।  
 ज्ञानं ज्ञेयं ज्ञानगम्य हृदि सर्वस्य तिष्ठितं ॥१७॥  
 इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।  
 मत्तक्त एतद्विज्ञाय मद्वायोपपद्यते ॥ १८ ॥  
 प्रकृतिं पुरुषं चैव विध्वनादौ उभावपि ।  
 पिपासांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥१९॥

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।  
 पुरुषः सुखदुःखानां भोक्तृत्वे हेतुर्ह्युच्यते ॥ २० ॥  
 पुरुषः प्रकृतिस्यो हि भुंक्ते प्रकृतिजान् गुणान् ।  
 कारणं गुणसूक्तोऽस्य सदस्योऽनिजन्मसु ॥२१॥  
 उपद्रष्टानुसन्ता च भर्ता भोक्ता महेश्वरः ।  
 परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥२२॥  
 यं एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।  
 सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥  
 ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।  
 अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥  
 अन्ये त्वेवमज्ञानान्तः श्रुत्वान्येभ्य उपासते ।  
 तेऽपि चातितरन्त्येवमृत्युं श्रुतिपरायणाः ॥ २५ ॥  
 यावत् संजायते किंचित् सत्त्वं स्थावरजङ्गमं ।  
 क्षेत्रक्षेत्रज्ञसंयोगात् तद्विद्धि भरतर्षभ ॥ २६ ॥  
 समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरं ।  
 विनश्यत्स्वविनश्यन्त्यः पश्यति स पश्यति ॥ २७ ॥  
 समं पश्यन् हि सर्वत्र समवस्थितमेश्वर ।  
 न हिनस्त्यात्मानमात्मानं ततोऽयाति परांगतिं ॥ २८ ॥  
 प्रकृत्यैव तु कर्माणि क्रियमाणानि सर्वशः ।  
 यः पश्यति तथात्मानमकर्तारं स पश्यति ॥२९॥  
 यदा भूतपृथग्भावमेकस्थानमुपपश्यति ।  
 तत एव च विस्मरन् ब्रह्म संपद्यते तदा ॥ ३० ॥  
 अनादित्वा निर्गुणत्वात् परमात्मायमव्ययः ।  
 शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥  
 यदा सर्वगतं सौहृद्यादाकाशं नोपलिप्यते ।  
 सर्वचायस्थितो देहे तथात्मा नोपलिप्यते ॥३२॥  
 यदा प्रकाशयत्येकः कृत्स्नं लोकानमरविः ।  
 क्षेत्रं क्षेत्रो तथा कृत्स्नं प्रकाशयति भारत ॥३३॥



क्षेत्रक्षेत्रप्रचरोरवमन्तरं ज्ञानचक्षुषा ।  
भूतप्रकृतिमोक्षं च ये विदुर्यन्ति ते परं ॥१४॥  
इति श्रीभगवद्गीता ० क्षेत्रक्षेत्रज्ञविभागयोगो  
नाम चवोदशोऽध्यायः

LECTURE XIV

॥ श्रीभगवानुवाच ॥

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तम ।  
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१॥  
इदं ज्ञानमुपाश्रित्य मम साधर्म्यभागताः ।  
सर्वे ऽपि नोपजायन्ते प्रलये न व्ययन्ति च ॥२॥  
मम योनिर्बहुद्वद्वा तस्मिन् गर्भे दधाम्यहं ।  
संभवः सर्वभूतानां ततो भवति भारत ॥३॥  
सर्वयोनिषु कौन्तेय मूर्तेयः संभवन्ति याः ।  
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४॥  
सर्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।  
निवर्धन्ति सद्भावाहो देहे देहिनमग्नय ॥५॥  
तच्च सर्वं निर्मलत्वात् प्रकाशकमनामय ।  
सुखसङ्गेन वध्नाति ज्ञानसङ्गेन चानघ ॥६॥  
रजो रागात्मकं विद्धि तृष्णासङ्गमुपद्रव ।  
तन्निवध्नाति कौन्तेय कर्मसङ्गेन देहिन ॥७॥  
तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनां ।  
प्रमादालस्यनिद्राभिस्तन्निवध्नाति भारत ॥८॥  
सर्वं सुखे सङ्गयति रजः कर्मणि भारत ।  
ज्ञानसावृत्य तु तमः प्रमादे सङ्गयत्युत ॥९॥  
रजस्तमस्याभिभूय सङ्गं भवति भारत ।  
रजः सत्यं तमश्चैव तमः सत्यं रजस्तथा ॥१०॥  
सर्वद्वारेषु देहे ऽस्मिन् प्रकाश उपजायते ।  
ज्ञानं यदा तदा विद्याद्विपुलं संवन्मन्युत ॥११॥

लोभः प्रवृत्तिरारम्भः कर्मणामग्नयः स्पृहा ।  
रजस्येतानि जायन्ते विबुधे भरतर्षभ ॥१२॥  
अप्रकाशे ऽप्रवृत्तिश्च प्रमादो मोह एव च ।  
तमस्येतानि जायन्ते विबुधे कुरुनन्दन ॥१३॥  
यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।  
तदा तमविदां लोकानमलान् प्रतिपद्यते ॥१४॥  
रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।  
तथा प्रलीनस्तमसि भूद्योनिषु जायते ॥१५॥  
कर्मणः सुकृतस्साङ्गः सात्विकनिर्मलफल ।  
रजससु फल दुःखमज्ञानं तमसः फलं ॥१६॥  
सत्त्वात् संजायते ज्ञानं रजसो लोभ एव च ।  
प्रमादमोहौ तमसो भवतो ऽज्ञानमेव च ॥१७॥  
उर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।  
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥१८॥  
नान्यं गुणेश्च कर्तारं यदा द्रष्टानुपश्यति ।  
गुणेश्च परं वेत्ति सद्भावं सोऽधिगच्छति ॥१९॥  
गुणानेतानतीत्य चीन् देहो देहसमुद्भवान् ।  
जन्ममृत्युजरादुःखैर्विमुक्तो ऽमृतमश्नुते ॥२०॥

॥ अर्जुन उवाच ॥

कैर्लिङ्गैस्त्वीन गुणानेतानतीतो भवति प्रभो ।  
किमाचारः कथं चैतांस्त्वीन गुणानतिवर्तते ॥२१॥

॥ श्रीभगवानुवाच ॥

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।  
नदेष्टि संप्रवृत्तानि न विपुत्तानि काङ्क्षति ॥२२॥  
उदासीनवदासीनो गुणैर्यो न विचाल्यते ।  
गुणा वर्तन्ते इत्येव यो ऽवतिष्ठति नेह ते ॥२३॥  
समदुःखसुखः तत्त्वः समलोष्टाश्च काङ्क्षन् ।  
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दितस्तुलित ॥२४॥

मानापमानयोस्तुल्यस्तुल्यो भिन्नारिपक्षयोः ।  
 सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥  
 मां च यो ज्योतिरिति भक्तियोगेन सेवते ।  
 सगुणानुसमतीत्येतान्नृणां भूयायकल्पते ॥ २६ ॥  
 ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।  
 शश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥  
 इति श्रीभगवद्गीता० गुणत्रयविभागयोगो  
 नाम चतुर्दशोऽध्यायः

## LECTURE XV.

॥ श्रीभगवानुवाच ॥

उर्ध्वमूलमथःशाखमथत्यं प्राङ्मरुतं च ।  
 हृन्दिमस्यस्यपर्णानि यस्तपेदसत्त्वेदपित् ॥ १ ॥  
 अधश्चोर्ध्वं प्रहृतास्तस्य शाखा  
 गुणप्रवृद्धा विषयप्रवालाः ।  
 अधश्च मूलान्यनुसंततानि  
 कर्मानुबन्धीनि मुन्युल्लोके ॥ २ ॥  
 न रूपमस्येह तयोपलभ्यते  
 नान्तो न चादिर्न च संप्रतिष्ठा ।  
 अश्वत्यमेनं सुविरूढमूलम्  
 असद्वशस्तेन दृढेन क्लृप्ता ॥ ३ ॥  
 ततः पदं तत् परिमार्जितं  
 यस्मिन् गता न निवर्तन्ति भूयः ।  
 तमेव चायं पुरुषं प्रपद्ये  
 यतः प्रवृत्तिः प्रहृता पुराणी ॥ ४ ॥  
 निर्मानमोक्षा जितसङ्गदोषा  
 अध्यात्मनि त्यागि विनिवृत्तकायाः ।  
 हृन्दिमस्यैव सुखदुःखसंज्ञैर्  
 गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।  
 यद्भूत्वा न निवर्तन्ते तद्भास परमं मन ॥ ६ ॥  
 समैवांशो जीवलोके जीवभूतः संवातनः ।  
 मनःपट्टागोन्द्रियाणि प्रकृतिस्थाणि कर्षति ॥ ७ ॥  
 शरीरे यदवाप्नोति यच्चाप्युत्क्रामतीत्यरः ।  
 गृहीत्वैतानि संयाति वायुर्गन्धानि वा श्रधात् ॥ ८ ॥  
 श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।  
 अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥  
 उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितं ।  
 विमूढानानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥  
 यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितं ।  
 यतन्तोऽप्यकुताम्भानो जैनं पश्यन्त्यचेतसाः ॥ ११ ॥  
 यदादित्यगतं तेजो जगद्भासयतेऽखिलं ।  
 यच्चन्द्रमसि यच्चाशौतत् तेजो वह्निमानकं ॥ १२ ॥  
 गामाविश्वं च भूतानि धारयाम्यहमोजसा ।  
 पुष्पाणि चोपधीः सर्वांसोमो भूवार्सात्मकम् ॥ १३ ॥  
 अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।  
 प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधं ॥ १४ ॥  
 सर्वस्य चाहं हृदि संनिविष्टो  
 मत्तः स्मृतिर्ज्ञानमपोहनं च ।  
 वेदेश्च सर्वैरहमेव वेद्यो  
 वेदान्तकृद्देवदेव चाहं ॥ १५ ॥  
 द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।  
 क्षरसर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥  
 उत्तमः पुरुषत्तमः परमात्मेत्युदाहृतः ।  
 यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ १७ ॥  
 यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।  
 अतोऽसिलोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥  
 यो नाभेव न संमूढो जानाति पुरुषोत्तमं ।  
 स सर्वविद्भजति सां सर्वभावेन भारत ॥ १९ ॥

इति गुह्यतमं शास्त्रमिदमुक्तं मथानघ ।  
एतदबुद्धवानुद्दिमान्स्त्रोतुकृतवृत्त्यभारतं ॥२०॥  
इति श्रीभगवद्गीता० पुरुषोत्तमप्रतिषोषो  
नाम पञ्चदशोऽध्यायः

## LECTURE XVI.

## ॥ श्रीभगवानुवाच ॥

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।  
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जुन ॥ १ ॥  
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनं ।  
दया भूतेष्वलोलुप्त्वं सादर्वं शौरं चापल्लवं ॥ २ ॥  
तेजः क्षमा धृतिः शौचलज्जोद्वेगो नातिमानिता ।  
सर्वान् संपदं देवो मभिजातस्य भारत ॥ ३ ॥  
दम्भो दर्पो अभिमानश्च क्रोधः प्राख्यमेव च ।  
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीं ॥ ४ ॥  
देवो संपदिसोऽस्त्राय निवन्धायासुरीं नता ।  
सा शुचः संपदं देवो मभिजातोऽक्षिपाण्डव ॥ ५ ॥  
ह्यौ भूतसर्गौ लोकेऽस्मान् देव आसुर एव च ।  
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥  
प्रपृच्छंति च निपृच्छंति च जना न विदुरासुराः ।  
न शौचं नापि चाचारो न सत्यं तेषु वियते ॥ ७ ॥  
असत्यप्रतिष्ठं ते जगदाऊरवोन्मथ ।  
अपरस्परसंभतं किमन्यत् कामदैतुकं ॥ ८ ॥  
एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।  
प्रभवन्त्युपकर्माणः क्षयाय जगतो अहिता ॥ ९ ॥  
कामनाश्रित्यदुपपूयं दम्भमानमदान्विताः ।  
मोहमुद्वेगोत्पादयन् प्रवर्तन्ते ऽगुचिप्रताप ॥ १० ॥  
चिन्तामपरिधेयां च प्रलयान्तामुपाश्रिताः ।  
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

आशापाशश्चैवेहाः काममोघपरायणाः ।  
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ १२ ॥  
इदमद्य मया सत्यमिदं प्राप्त्ये मनोरथं ।  
इदमस्मिदमपि मे भविष्यति पुनर्धनं ॥ १३ ॥  
असौ सया हतः शत्रुर्हनिष्ये चापरानपि ।  
ईश्वरोऽहमहंभोगीसिद्धोऽहंवलवानसुखी ॥ १४ ॥  
आलोऽभिजनवानस्त्रिकोऽन्योऽस्मि सदृशो मया ।  
यस्येदास्मांसि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५ ॥

अनेकचित्तविधान्ता मोहजालसमावृताः ।  
प्रसक्ताः कामभोगेषु पतन्ति नरके ऽगुचौ ॥ १६ ॥  
आत्मा संसायिता सत्त्वा धनमानमदान्विताः ।  
यजन्ते नामयज्ञैस्ते दत्ते माविधिपूर्वकं ॥ १७ ॥  
अहंकारं वलं दर्पं कामं क्रोधं च संश्रिताः ।  
सामात्मपरदेहेषु प्रद्विपन्तोऽप्यहं वक्ता ॥ १८ ॥  
तानहं ह्रियतः दूरान् संसारेषु नराधमान् ।  
क्षिपाम्यजस्रमगुमानासुरीष्वेव योनयु ॥ १९ ॥  
आसुरीं योनिमापन्ना मूढा जन्मणि जन्मणि ।  
सामप्राप्यैव कौन्तेय ततोऽप्यन्यथमागतिं ॥ २० ॥  
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।  
कामक्रोधमदमाशोभस्तद्भेदादेतत्त्रयं त्यजेत् ॥ २१ ॥  
एतैर्विमुक्तो कौन्तेय ततोऽद्वारं स्त्रिभिर्नरः ।  
आचरत्यात्मनः श्रेयसतो याति परां गतिं ॥ २२ ॥  
यः शास्त्रविधितुल्यं वर्तते कामकारतः ।  
न स सिद्धिमवाप्नोति न सुखं न परां गतिं ॥ २३ ॥  
तत्तत्प्राप्तं प्रमाणं ते कार्यकार्यव्यवस्थितौ ।  
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुं सिद्धाहसि ॥ २४ ॥  
इति श्रीभगवद्गीता० दैवासुरसंपदिसागयोगो  
नाम पौंड्रशोऽध्यायः

## LECTURE XVII.

॥ अर्जुन उवाच ॥

ये शास्त्रविधिसुत्सृज्य यजन्ते यद्वयान्विताः ।  
तेषां निष्ठा तु का कृष्ण सत्वसाहो रजस्तमः ॥१॥

॥ श्रीमगवानुवाच ॥

त्रिविधा भवति यद्वा देहिनां सा स्वभावजा ।  
सात्विको राजसी चैव तामसो चेति तांश्चेष्टु ॥ २ ॥  
सत्वानुरुपा सर्वस्य यद्वा भवति भारत ।  
स्वदामन्योऽयमुपयोगो यच्छ्रद्धासुखसः ॥ ३ ॥  
यजन्ते सात्विका देवान् यक्षरक्षांसि राजसाः ।  
प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥  
अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।  
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥  
कर्षयन्तः शरीरस्थं भूतमात्मचेतसः ।  
मां चैवान्तःशरीरस्थं तान् विध्यासुरनिश्चयान् ॥ ६ ॥  
आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।  
यज्ञस्तपस्तथा दानं तेषां भेदमिदं शृणु ॥ ७ ॥  
आयुःसत्वबलारोग्यं सुखं प्रीतिं विवर्द्धनाः ।  
रक्षाः श्लिग्धाः स्थिरा ह्येवा आहाराः सात्विक  
प्रियाः ॥ ८ ॥  
कृद्मूलवणाद्युष्मन्तान् शूद्रा विदाहिमः ।  
आहारा राजसस्तथा दुःखशोकात्मयप्रदाः ॥ ९ ॥  
यानयानं गतरसं पूतिपार्थिवं च यत् ।  
उच्छिष्टमपि चानिधं भोजनं तामसप्रिय ॥ १० ॥  
अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।  
यच्छ्रेयमेवेति मनः समाधाय स सात्विकः ॥ ११ ॥  
अभिप्रायश्च तु फलं दम्भार्यमपि चैवं यत् ।  
इज्जते भरतश्रेष्ठ तं यज्ञं विद्धि राजस ॥ १२ ॥

विधिहीनमस्तृष्टार्द्रं मन्त्रहीनमदक्षिणं ।  
यद्वा विरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥  
देवद्विजगृहप्राज्ञपूजनं शौचमाश्रयं ।  
ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ १४ ॥  
अनुद्देशं वाक्यं सत्यं त्रियहितं च यत् ।  
साध्यायाम्यासर्तं चैव वाङ्मयं तप उच्यते ॥ १५ ॥  
मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।  
भावसमुद्दिशितं तपो मानसमुच्यते ॥ १६ ॥  
यद्वया परया तप्तं तपस्तत् त्रिविधं नरैः ।  
अफलाकाङ्क्षिभिर्युक्तैः सात्विकं परिचक्षते ॥ १७ ॥  
सत्कारमानपूजार्थं तपो रश्मेनैव यत् ।  
क्रियते तदिह प्रोक्तं राजसं चलसध्रुवं ॥ १८ ॥  
मूढयाद्देणात्मनो यत् षोडशं क्रियते तपः ।  
परस्पोलादनार्यं वा तत् तामसमुदाहृतं ॥ १९ ॥  
दातव्यमिति यद्दानं दीयते ऽनुपकारिणे ।  
देवे काले च पात्रे च तद्दानं सात्विकं स्मृतं ॥ २० ॥  
यत् तु ऽनुपकारार्थं फलमुद्दिश्य वा पुनः ।  
दीयते च परिक्रिष्टं तद्दानं राजसं स्मृतं ॥ २१ ॥  
अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।  
असत्कृतमवज्ञातं तत् तामसमुदाहृतं ॥ २२ ॥  
उा तत् सदिति हिदेशो ब्रह्मणस्त्रिविधः स्मृतः ।  
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥  
तस्मादो मित्युदाहृत्य यज्ञदानतपः क्रियाः ।  
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनां ॥ २४ ॥  
तदित्यनभिप्रायं फलं यज्ञतपः क्रियाः ।  
दानक्रियाश्च विधानोक्तमनोक्षकाङ्क्षिभिः ॥ २५ ॥  
सङ्गवे साधुभावे च सदित्येतत् प्रयुज्यते ।  
प्रशस्ते कर्मणि तथा सङ्ख्येयार्थं युज्यते ॥ २६ ॥  
यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।  
कर्म चैव तदर्थार्थं सदित्येवाभिधीयते ॥ २७ ॥

अथद्वयां ऊतं दूतं तपस्तप्तं कृतं च यत् ।  
असदित्युच्यते पार्थ न च तत् प्रेत्य नो इह ॥२८॥

इति श्रीभगवद्गीताः अष्टाध्यायविभागयोगो  
नाम सप्तदशोऽध्यायः ॥

## LECTURE XVIIII.

॥ अर्जुन उवाच ॥

संन्यासस्य महाबाहो त्वत्त्वमिच्छामि वेदितुं ।  
त्यागस्य च हृषीकेश पृथक् केशिनिषूदन ॥ १ ॥

॥ श्रीभगवानुवाच ॥

कात्यानां कर्मणां न्यासः संन्यासः कथयो विदुः ।  
सर्वकर्मफलत्यागं प्राज्ञस्यागं विचक्षणः ॥ २ ॥

त्याज्यं दोषवदित्येके कर्म प्राज्जर्मेनोविणः ।  
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।  
त्यागे हि पुरुषस्यात्र त्रिविधः संप्रकीर्तितः ॥ ४ ॥

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।  
यज्ञो दानं तपश्चैव पावनानि मनीषिणां ॥ ५ ॥

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।  
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तम ॥ ६ ॥

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।  
मोहान् तस्य परित्यागस्त्वामसः परिकीर्तितः ॥ ७ ॥

दुःखमित्येव यत् कर्म काष्ठक्षेत्रभयात् त्यजेत् ।  
स ह्यत्रा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

कार्पुमन्येव यत् कर्म नियतं कियते अर्जुन ।  
सङ्गं त्यक्त्वा फलं प्रैव स त्यागः स्यात्त्विको मतः ॥ ९ ॥

न हेतुयुक्तशूलं कर्म कुशले नानुपपज्जेत ।  
त्यागे सत्त्वसमाविधौ मेधावो हि द्धिसंशयः ॥ १० ॥

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।  
यस्तु कर्मफलत्यागो स त्यागो व्यभिधीयते ॥ ११ ॥

अनिष्टमिष्टं मिथं च त्रिविधं कर्मणः फलं ।  
भवत्यत्यागिनांप्रेत्यनतुसंन्यासिनां चाक्षितम् ॥ १२ ॥

पञ्चैमानि महाबाहो कारणानि निबोध मे ।  
सौख्यदुःखान्ते प्रोक्तानि सिद्धये सर्वकर्मणां ॥ १३ ॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधं ।  
विधिषाञ्च पृथक् चेष्टा दैवं चैवात्र पञ्चमं ॥ १४ ॥

शरीरवाङ्मनोभिर्धत् कर्म प्रारभते नरः ।  
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

तत्रैवं सति कर्तारसात्त्वानं केवलं तु यः ।  
पश्यत्यकृतबुद्धित्वात् स पश्यति दुर्मतिः ॥ १६ ॥

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।  
हत्वापि सङ्गमांस्तो काननहन्ति न निबध्यते ॥ १७ ॥

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मबोदना ।  
करणकर्मकर्तृति त्रिविधः कर्मसमूहः ॥ १८ ॥

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।  
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

सर्वभूतेषु येनैक भावमव्ययमीक्षते ।  
अविभक्तो विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकं ॥ २० ॥

पृथक्तेन तु यज्ज्ञानं नानामावान् पृथग्विधान् ।  
वेत्ति संवेप भूतेषु तज्ज्ञानं विद्धि राजसं ॥ २१ ॥

यत् तं ह्यत्तत्रवदेकस्मिन् कार्ये मुक्तमहेतुकं ।  
अतत्त्वाथैवदल्पं च तत् तामसमुदाहृतं ॥ २२ ॥

नियतं सङ्गरहितमरागद्वेषतः कृतं ।  
अफलप्रेसुनाकर्मयत्तत्सात्त्विकमुच्यते ॥ २३ ॥

यत् तु कामेऽसुनां कर्म साहकारेण वा पुनः ।  
क्रियते वज्रलायांसं तद्राजसमुदाहृतं ॥ २४ ॥

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषं ।  
मोहादारभ्यते कर्म तत् तामसमुदाहृतं ॥ २५ ॥

मुक्तसङ्गो नहंवादो धृत्याहसनन्वितः ।  
सिध्यसिध्योर्भिर्विचारः कर्ता सात्विक उच्यते

॥ २६ ॥

रागी कर्मफलप्रेप्सुर्व्यो हिंसात्मको ऽर्शुचिः ।  
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥  
अयुक्तः प्राकृतः सत्यः शत्रो नैश्चनिको ऽलसः ।

विषादोदोषैस्तृचीचकर्ता तानसउच्यते ॥ २८ ॥

मुहेर्भेदं धृतिर्यैव गुणतस्त्रिविधं षण्णु ।

प्रोच्यमानसशेषेण पृथक्तेन धनंजय ॥ २९ ॥

प्रवृत्तिं च निवृत्तिं च कार्यकार्यं नयाभवे ।

वन्धनोक्षचवावेतिवृद्धिः सापार्थसात्विकी ॥ ३० ॥

यथा धर्ममर्थं च कार्यं चाकार्यमेव च ।

अथवावत्प्रजानातिवृद्धिः सापार्थराजसी ॥ ३१ ॥

अधर्मं धर्ममिति या सन्त्ये तमसाहता ।

सर्वोर्थावविपरिदोतांश्चवृद्धिः सापार्थतामसी ॥ ३२ ॥

धृत्या यथा धारयते सगः प्राणेन्द्रियक्षयाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्विकी

॥ ३३ ॥

यथा तु धर्मकार्पावर्गं धृत्या धारयते ऽर्जुन ।

प्रसङ्गेनफलकाकोऽप्रीतिः सापार्थराजसी ॥ ३४ ॥

यथा स्वमं भयं शोकं विषादं नदसेव च ।

नविगुञ्चतिर्दुर्मेधाधृतिः सापार्थतामसी ॥ ३५ ॥

सुखं त्विदानीं त्रिविधं षण्णु मे शरतर्षभ ।

अभ्यासादसंतेजसदुःखान्तेचनिगच्छति ॥ ३६ ॥

यत्तदये विपत्तिव परिणामे ऽमृतोपमं ।

तत्सुखं सात्विकं प्रीतमात्मवृद्धिप्रसादजं ॥ ३७ ॥

विषयेन्द्रियसुखोपायकृदये ऽमृतोपमं ।

परिणामे विपत्तिव तत् सुखं राजसं कृतं ॥ ३८ ॥

यदये चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालसप्रनादोत्थं तत् तामसमुदाहृतं ॥ ३९ ॥

न तदस्ति पृथग्यं वा दिवि-देवेषु वा पुनः ।  
सत्त्वप्रकृतिजैर्मुक्तयदेभिः स्यात्तत्रिभिर्गुणैः ॥ ४० ॥

ब्राह्मणक्षत्रियविशां गूढाणां च परंतप ।

कर्माणि प्रविभक्तानि स्वभावं प्रभवैर्गुणैः ॥ ४१ ॥

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमुक्तिकां ब्रह्मकर्म स्वभावजं ॥ ४२ ॥

शौथं तेजो धृतिर्दृष्ट्यं युद्धे चाप्यपलायनं ।

दानमोक्षरभावश्च क्षात्रं कर्म स्वभावजं ॥ ४३ ॥

कृपिगोक्ष्यवाणिज्यं वैश्यकर्म स्वभावजं ।

परिचर्यात्मकं कर्म गूढस्यापि स्वभावजं ॥ ४४ ॥

खे खे कर्मण्यभिरतुः संसिद्धिं स्वभते नरः ।

स्वकर्मनिरतः सिद्धिं यथाविन्दति तच्छृणु ॥ ४५ ॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततं ।

स्वकर्मणा तसम्यक्सिद्धिं विन्दति मानवः ॥ ४६ ॥

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्रोति किंस्वल्पं ॥ ४७ ॥

सहजं कर्म कौन्तेय सदोपनमि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

असक्तवृद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

सिद्धिं प्राप्नोति यथा ब्रह्मा तथा प्रोति निदोष मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्थायरा ॥ ५० ॥

तुष्ट्या विमुह्यता युक्तो धृत्वात्मानं नियम्य च

शब्दादीन् विषयान् त्यक्त्वा रागद्वेषौ मुदस्य च ॥ ५१ ॥

विविक्तसेवो लक्ष्मणो यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

अहंकारं बलं दर्पं कामं क्रोधं परियहं ।

विमुच्य निर्गमः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु सन्नतिं लभते परां ॥ ५४ ॥

भक्त्यां भामभिज्ञानाति धावान् यश्चास्ति तत्त्वतः ।  
 ततो मां तत्त्वतो ज्ञात्वा विप्रते तदनन्तरं ॥५५॥  
 सर्वकर्माण्यपि सदा कुर्वणो मह्यपाश्रयः ।  
 मत्प्रसादादवाप्नोति शाश्वतं पदमन्यथ ॥ ५६ ॥  
 चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।  
 बुद्धियोगमुपाश्रित्य मच्चित्तः स्तुतते भव ॥ ५७ ॥  
 मच्चित्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि ।  
 अथचेतस्त्वमहंकारात्तन्मोक्षमिदं विनिर्क्ष्यसि ॥५८॥  
 यदहंकारमाश्रित्य न योस्त्व इति मन्यसे ।  
 मिथ्यैषव्यवसायस्तेप्रकृतिस्त्वंनियोक्ष्यति ॥५९॥  
 स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।  
 कर्मिणेच्छसिधन्मोहात्तत्करिष्यस्वशोऽपितत् ॥६०॥  
 ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।  
 भ्रामयन् सर्वभूतानि यः पारुडानिमायया ॥ ६१ ॥  
 तमेव शरणं गच्छ सर्वभावेन भारत ।  
 तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥  
 इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।  
 विमृश्यैतदशेषेण यथेहसि तथा कुरु ॥ ६३ ॥  
 सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।  
 इष्टोऽसि मे दृढमस्ति त्वो वक्ष्यामि ते हितं ॥ ६४ ॥  
 मन्मना भव मद्भक्तो मद्याज्ञी मां नमस्कुरु ।  
 सामेधैर्यसि स त्वं प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥  
 सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।  
 अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥  
 इदं ते नातपस्त्राय नाभक्ताय कदाचन ।  
 न चाशुभ्रयुषेवाच्यं न च सांयोग्यं स्मृत्यति ॥ ६७ ॥  
 य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।  
 भोक्ता मयि परां कृत्वा मामेदं व्यत्यस्यया ॥ ६८ ॥  
 न च तस्मान्मनुष्येषु कांश्चिन्मे प्रियकृत्तमः ।  
 भविता न च मे तसादन्यः प्रियतरो भुवि ॥ ६९ ॥

अध्येष्यते च य इमं धर्मं संवादसावधोः ।  
 ज्ञानयज्ञेन तेनाहं मिष्टः स्वामिति मे मतिः ॥ ७० ॥  
 श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।  
 सोऽपि मुक्तः शुभांशो कान्धामुयात्पुण्यकर्मणां ॥ ७१ ॥

कश्चिदेतच्छ्रुतं पार्थ त्वयैकाग्र्येण चेतसा ।  
 कश्चिदज्ञानसंमोहः प्रणष्टस्ते धनंजय ॥ ७२ ॥

॥ अर्जुन उवाच ॥

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।  
 स्थितोऽसि गतसंदेहः करिष्ये वचनं तव ॥ ७३ ॥

॥ संजय उवाच ॥

इत्थं वामुदेवं स्व पार्थस्व च महात्मानः ।  
 संवादमिममश्रीपमद्भुतं रोमहर्षणं ॥ ७४ ॥  
 व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परं ।  
 योगयोगेश्वरात्कृष्णात्साक्षात्कथयतस्वर्यं ॥ ७५ ॥  
 राजन् संसृत्य संसृत्य संवादमिममद्भुतं ।  
 केशवाङ्मनयोः पुण्यं हृद्यामि च सुजसुजः ॥ ७६ ॥  
 तच्च संसृत्य संसृत्य रूपसत्यद्भुतं हरेः ।  
 विस्मयो मे महान् राजन् हृद्यामि च पुनः पुनः ॥ ७७ ॥  
 यच्च योगेश्वरः कृष्णो यच्च पार्थो धनुर्धरः ।  
 तच्च श्रीर्विजयो भूतिर्भुवानीति सतिर्मम ॥ ७८ ॥  
 इति श्रीभगवद्गीता ॥ मोक्षसंन्यासयोगो नाम  
 अष्टादशोऽध्यायः ॥

॥ इति श्रीभगवद्गीता समाप्ता ॥

॥ शुभमस्तु सर्वजगतां ॥

BHAGAVAT-GEETÆ

XVIII LECTIONES.

IN SERMONEM LATINUM TRANSLATÆ

INTERPRETE

A. G. A SCHLEGEL.



# BHAGAVAT-GEETA.

## LECTIO I.

### DHĪTARASHTRAS *loquitur*

- 1 In campo sancto, Kurus campo, congressi  
proclabundi nostras Pandūdicque, quid  
fecerunt, o Saṅjaya?

### SANJAYAS *loquitur*

- 2 Conspecto quidem Panduidarum agmine  
instructo, Dhryōillam illico, ad magistrum  
propius accedens, rex ipse sermonem edidit  
3 "Adspice hanc Pandus filiorum o magister!  
"ingentem aciem, instructam a Drupadæ filio,  
4 "tuo discipulo sollerti Ibi sunt heroes arci  
"tenentes, Bhīma et Arjunæ pares in proe  
"ho Yuyudhanas, Virātasque, Drupadasque,  
5 "magno curru vectus, Dhṛiṣṭakēṭus, Chel  
"itānas, Kāsīdisque rex amosus, Purujitas  
"Kuntibhāsque, Saivrasque hominum prin  
6 "ceps, Yudhamanyusque, egregius, Uttam  
"ajayasque fortis Saubidras Drupididisque  
"filii, omnes æque magni curribus vecti  
7 "Nostrorum autem qui præcipui, hos animad  
"verte, vir nobilissime, duces exercitus mei  
8 "exempli gratia eos tibi eloquor Tu ipse,  
"Bhishmasque, Karnasque Arjūnsque bello  
"rum profligator, Asvatthaman, Vikarnasque,  
9 "nec non Saumadatus alique multi heroes  
"mei gratia amplexu prodigi, varia ita corne  
10 "cintes, omnes proclorum guri Non sans  
"idoneus est hic noster exercitus cui Bhish  
"mas imperat, id deus vero iste illorum exer  
11 "citus, cui Bhimas imperat At per transies

"aciei cunctos secundum ordines collocati  
"Bhishmac utique opem ferunt proceres nos  
"tri, quotquot sunt" Illus animos exalta 12  
turus grandævus Kurudarum progenitur leo  
nimo rugitu clare insonans, conchum inflavit  
vir excelstus Tunc buccinasque, tympanaque, 13  
cymbala, cornu, tybæ sulato ictu concre  
puere is clangor tumultus instat fuit Tunc 14  
in curru ingenti candidiq; equis juncto stans,  
Madhus occisor et Panduides, conchis suas  
coelestes inflavere ille, sensuum domitor, 15  
Giganteam, hic, opum contemtor, Theodoten  
Magnum concham, Arundinem nomine, in  
flavit Bhimas, ab ausu horrendis dictus, lupi  
nis viscibus, Triumphanticem Yudhish  
thras, Kuntis filius, Nakulas Sahadernsque 16  
Dulcisonam et Gemmidoreā Kāsīdisque 17  
rex arcitenens, et Sikhundin, magno curru  
inventus, Dhṛiṣṭadyumna, Virātasque Satya  
kīasque semper invictus Drupadus Drupadi  
disque nati undique, o terrarum domine, Sau  
badrasque validis brachiis, conchas inflavere  
singuli singulas Dhṛitṛāṣṭidrarum corda 19  
laceravit concentus iste, tumultu coelam ter  
ramque personante Tunc, visis Dhṛitṛāṣ  
tridis in acie dispositis, simae eligem in 20  
vulso gestans Panduides, quum iam tela  
intervolarent, arcum expressit, et illico 21  
Kṛishṇam his verbis alloquitus est, o terti  
rum domine "In utriusque agminis intervallo  
"currum sisto mihi, o Dīve! donec istos 22  
"perustravero pugnandi cupidos in acie con  
"stitutos, quoniam sint, quibuscum mihi pug

- 23 "nandum in hoc belli discrimine Proelia  
 "tuos eminus prospicio istos, qui huc conve  
 "nere Dhritarashtrae filio scelerato pugna  
 "gratificari volentes"

SANJAYAS loquitur

- 24 Ita compellatur Krishnas ab Arjuna, o  
 Bhārata, in utriusque agminis intervallo cui  
 25 num sistens egregium, Bhīshma Dronaque  
 coram, universisque proceribus. En tibi, inquit  
 26 istos Kurūdas huc progressos! Ibi vidit  
 stantes Arjunas patres atque avos, magistros,  
 avunculos, fratres, filios, nepotes, nec non  
 27 familiares, soceros et amicos quoque, pariter  
 in utroque agmine Hosce conspicens ille,  
 Kuntidus natus, universos cognatos in acie  
 28 stantes, summa miseratione commotus fracto  
 animo haec proloquutus est

ARJUNAS loquitur

- Visa ista cognatorum turba, qui proelia  
 29 bunda huc progressi sunt, fatiscunt mihi  
 membra, et os exsangue contabescit, tremor  
 que corpus meum pilorumque horror occupat,  
 30 arcus elabitur manu, et cutis penitus perurit,  
 nec jam consistere valeo, et mens mea quasi  
 31 titubet Atque omnia video infelicia, o Pul  
 cricome, nec facti quidquam praevideo, cog  
 32 natis in acie caecis Haud cupio victoriam,  
 Krishna, neque imperium, nec voluptates  
 Quorsum nobis impetum, domine? quorsum  
 33 opes vel ista etiam? Quorum gratia cupiuntur  
 a nobis impetum, opes voluptatesque, in ipsi  
 ad pugnam congressi sunt, anima divitisque  
 34 suis projectis magistri, patres, filii, avuncu  
 li, avunculi, soceri, nepotes, levites, nec  
 35 non agnati Istos cadere nolo, vel maxime  
 cadentes, o Madhus interfector! ne mundo

- quidem tergemino imperandi gratia, nedum  
 propter orbem terrarum Occisus Dhritarāsh 36  
 tridus quoniam laetitia nobis siet, et mortalium,  
 votis expetite? Scelere sane imbueremur caecis 37  
 istis praedonibus Quapropter nos non decet  
 cadere Dhritarashtra tridus cum gentilibus suis  
 Quomodo tandem cognatis caecis fortunati  
 sumus, o Krishna? Etiam isti, quibus mens 38  
 sana libidine exultat, non vident stirpium  
 excidio admissum nefas, et in amicos saevien  
 di delictum quomodo nobis non foret statu  
 endum refugere hoc scelus, nobis, inquam, 39  
 stirpium excidio admissum nefas praevidenti  
 bus, o mortalium votis expetite? Stirpium 40  
 excidio deleatur sacra gentilitas perennia, re  
 ligione deleta per quem stirpem gliscit im  
 pietas, impetate gliscente, Krishna, cor  
 41 rumpuntur fumariae nobiles, et minus corruptis,  
 Vrishnada, existit ordinum colluvies, collu  
 42 vies ordinum infernis mancipat stirpes patri  
 cidis ipsamque stirpem nimirum praecipitant  
 e supens horum majores, liborum ac libito  
 num solemnibus privati Delictis parricidarum 43  
 stirpis haec, ordinum colluviem invehentibus,  
 evertuntur familiarum sacra et sacra gentilitas  
 perpetua, eversis sacris gentilitus viventium 44  
 hominum, o mortalium votis expetite, apud  
 inferos utique domicilium Sic declaratum  
 audimus Eheu! quantum piaculum com  
 45 mittere decrevimus, quod imperandi dulcedine  
 allecti, cognatos, cadere pirati sumus! Quin 46  
 et me haud remittentem, inermem, tela manibus  
 vibrantes Dhritarashtra necaverint, melius  
 mecum actum foret

SANJAYAS loquitur

- Sic loquutus Arjuna in acie, in curtus se 47  
 dilis concedit animo moestitia conturbato

## LECTIO. II.

1. Hunc, misericordia ita commotum, lacrimis suffusum turbatos oculos, despondentem his verbis affatus est Madhvis interfector.

## ALMUM NUMEN loquitur:

2. Unde te haec debilitas in belli discrimine repente subit, indigna, honestis, viam ad  
3. Superos obstruens, ingloria, o Arjuna? Noli mollitiae effeminatae te tradere: non hoc te decet. Vili socordia abjecta, age exsurge, hostium vexator!

## ARJUNAS loquitur:

4. Quomodo Bhishmam ego in proelio Drōnamque, o Madhvis interfector, sagittis impugno? Ambo mihi venerandi, hostium interfector! Magistris magnopere suspiciendis haud caesis melius sane foret pane emendicato vesci per hoc aevum; caesis vero magistris opum avidis, quoad vivam, vescar dapibus sanguine pollatis. Neque hoc novimus, utrum praestantius foret nobis, ut vel victores existamus, vel isti nos vivant. Quibus caesis vivere nos non juvat, si ipsi constitere ex  
7. adverso Miseratione et formidine culpae fracta indole, pereunt te, religione mentem attonitus, quodnam consilium sit magis salutare? Declara hoc mihi. Discipulus tuus ego sum:  
8. doce me, ad te conversum Haud equidem praevideo, quid mihi propellat imperorem, sensus meos torrentem, etsi nanciscar in orbe terrarum eumplum sine rivali regnum, in illoque ipso etiam imperium.

## SANTANAS loquitur:

9. His verbis affatus Krishnam Arjunas, hostium vexator, "Haud pugnabo!" ita allo-

quutus Nemium, conticuit ille quidem. Hunc compellavit Krishnas, subridens quasi, o Bhārata, in utriusque agminis intervallo, despondentem his verbis:

## ALMUM NUMEN loquitur:

Non lugendos luctu prosequutus es, at convenientes sapientiae sermones profers. Vita defunctos vel non defunctos luctu non prosequuntur sapientes. Neque enim ego unquam non fui, nec tu, neque isti mortalium reges; neque est quando non futuri simus nos universi in posterum. Siq̄ti animantis is hoc corpore est ignāta, juvenis, senium, perinde, etiam novi corporis instauratio, cordatus huic non trepidat. Elementorum autem contactus Kuntidis nate, frigus caloremve, voluptatem molestiamve praebentes, reciprocantes sunt ac fluxi: hos tu perfer, Bhārata. Quem hi non perturbant virum, o vir eximie, in voluptate ac molestia sibi parē, constantem, is ad immortalitatem conformatur. Quod vere non est, id fieri nequit ut existat; nec ut esse desiāt, quod vere est, amorumque horum perspectum discrimen is, qui rerum veritatem cernunt. Indelebile autem, hoc scias, est illud, a quo Universum hoc expansum; deletionem inexhausti istus nemini efficere licet. Caduca haec corpora dicuntur, immutabili spiritu animata, indelebili atque immenso: quare pugna, o Bhārata! Qui eum arbitratr occideret, quive eundem censeat occisum, hi ambo non recto intelligunt; neque occidit ille, neque occiditur. Non nascitur mortuus unquam; non ille extitit, existitve, non existitur: innatus, immutabilis, aeternus ille, praesens, non occiditur occiso corpore. Qui novit indelebilem, aeternum illū, innatum, inexhaus-

- tum, quomodo is homo quemplani occidendum  
 22. curet, vel ipse occidat? Perinde ac obsoletis  
 vestibus abjectis, novas sumit homo alias, sic  
 abjectis corporibus obsoletis, alia ingreditur  
 23. nova spiritus. Non illum penetrant tela, non  
 illam comburit flamma, neque illum perund-  
 24. unt aquae, nec ventus exsiccat. Impenetrabilis ille, incombustibilis ille, imperfusibilis  
 ille, nec non inexcicabilis, perpetuus, omni-  
 25. vagus, stabilis, inexcensus ille atque aeternus,  
 invisibilis ille, inenarrabilis ille, immutabilis  
 ille declaratur. Quare, quum talem cognov-  
 26. eris, non locum rui prosequi id oportet. At  
 si illum vel maxime identidem natum ac iden-  
 27. tidem arbitreris mortuum, ne sic quidem te, o  
 hero, cum lugere oportet. Nam geniti certa  
 mors est, mortui certa generatio: quapropter  
 28. in re inevitabili non te lugere oportet. Insen-  
 sibile est animantium principium, insensibilis  
 exitus; sensibilis mediis inter utrumque status:  
 29. quinam huic explorationis locus? Miraculi  
 inquit alius intuetur eum, miraculi instar enar-  
 rat porro alius, miraculi instar eum alius  
 enarratum audit: sed quamvis audierit, non  
 30. tamen novit eum quisquam. Spiritus semper  
 invulnerabilis ille in ejusque corpore, o Blaha-  
 rata: quare cuncta animantia non te lugere  
 31. oportet. Proprii etiam officii memorem non te  
 contemnere oportet: legitimis bello melius  
 32. quidquam militi evenire nequit, ac sua sponte  
 paratæ cœli vulvae aperiantur. Fortunati  
 33. milites, o Priitæ filii, nanciscuntur bellum  
 ejusmodi. Si vero tu hanc legitimam pug-  
 nam laud perficias, proprii officii fama quoque  
 34. decoret, laetæ contantes; et infanum in-  
 super mortales subulabuntur deo perennem.  
 Generosorum autem infamia ultra obitum por-  
 35. tigitur. Mictu ex prolixo te recessisse existi-  
 mabant proceres magnis curibus recti, eorum-  
 36. que, a quibus magni aestimatus fueras, con-  
 temtum subitæ, et contumeliosos sermones  
 multos serent inimici tui, vituperantes tuam  
 37. fortitudinem: quo quid molestius evenire potest  
 Vel occisus cœlum es adpeturus, vel victor

terra potiere. Quæ exsurgit, o Kuntidis nate,  
 ad pugnandum obfirmato animo! Volupta- 38.  
 tem molestiamve pari loco ponens, præmium  
 jacturamve, victorian clademve, protinus ad  
 pugnam accingere: ita affectus nullam con-  
 39. trahas labem. Hæc tibi exposita est ratio dei-  
 nio sententia; nunc autem secundum devotio-  
 nem eam accipe, cui sententiæ devotus, o prin-  
 40. cept, operum vchula abicies. Nulla tibi est  
 conatum frustratio, nec detrimentum extat;  
 vel tantillum hujus religionis liberat ab ingenti  
 41. formidine. Ad constantiam effusata senten-  
 tia una huic est, o Kuris proles: multiperti-  
 tæ autem ac infinitæ sententiæ inconstantium.  
 42. Quam floridam istam orationem profes-  
 runt insipientes, librorum sacrærum dictis  
 gaudentes, nec ultra quidquam dari affirmantes  
 43. cupiditatis obnoxii, sedem apud Superes  
 finem bonorum prædicantes; orationem, in-  
 44. quam, insignes natales tanquam operuli præ-  
 mium pollicentem, rituum varietate abundantem,  
 quibus aliquis opes ac dominationem  
 nanciscatur: qui hæc a recto proposito abrepti,  
 circa opes ac dominationem ambiciosi sunt,  
 45. horum mens non componitur contemplatione  
 ad perseverantiam. Ternarum quiditum  
 materiam exhibent libri sacri: tu autem liber  
 esto a ternis qualitatibus, o Arguna; liber a  
 gemino affectu, semper essentia deditus, ex-  
 46. pers sollicitudinum, tui compos. Quot usibus  
 inservit puteus aquis undique confluentibus,  
 tot usus præstant universi libri sacri theologo  
 47. prudenti. In ipso opere momentum tibi sit,  
 ut nunquam in ejus præmiis. Noli ad opera  
 præmiis impelli, nec otii ambiciosus esto. In  
 48. devotione perstans opera perfice, ambitione se-  
 posita, o contemtor opum, in eventu prospero  
 vel improspere acquiescis; æqualitas devotio  
 dicitur. Longe sane inferiora sunt opera devoti-  
 49. one mentis, o contemtor opum. In emente  
 tua prædium quaere. Micti, qui præmiis  
 ad opera invehuntur. Mente devotus in hoc  
 50. aro utraque dimittit, bene et male facta.  
 Quare devotioni te devote: devotio dextera-

51. tem in operibus praebebat. Mente devoti,  
praemio offeribus parvo abjecto, sapientes, ge-  
nerationum, vinculis exsolati, ingrediuntur  
52. viam summae salutis. Quando mens tua praes-  
tigiarius albugines exsuperaverit, tunc per-  
venies ad ignorantiam omnium, quae de doc-  
trina sacra disputari possunt vel disputata  
53. sunt. Subtilitatum theologicarum incuriosa  
quando mens tua immota steterit, firmaque in  
contemplatione, tunc devotio tibi obtinget.

## ARJUNA loquitur:

54. Qualis est sermo viri confirmati in sapien-  
tia, ac assidui in contemplatione, o Krishna?  
In meditando defixus quomodo loqui, quomo-  
do quiescere ac circa negotia versari solet?

## ALMUM NUMEN loquitur:

55. Quando relinquit cupiditates omnes, quae  
animum afficiunt, secum semet ipso contentus,  
56. tunc confirmatus in sapientia dicitur. In  
molestis animo imperturbatus, voluptatum  
illicebis haud obnoxius, procul habitis amore,  
odio, ira, in meditando defixus, anachoreta  
57. dicitur. Qui, undique affectionis expertus, quid-  
quid illi obtingat faustum vel infaustum, neque  
exultat neque avertatur: apud hunc sapientia  
58. commoratur. Quando is, sicuti testudo artus  
suos undecunque, sensus abstrahit a rebus  
quae sensibus obversantur: tunc apud eum  
59. sapientia commoratur. Res sensibus obviae  
recedunt a mortali abstinente; temperantia  
ejus insigni animadversa ipse appetitus rece-  
60. dit. At interdum, Kuntidis nate, viri pruden-  
tis, quavis strenue annitenti, sensus  
61. turbulentum animam vi abripiunt. Illis omnibus  
coërcitis devotus sedeat, in me solum intentus;

cujus in potestate sensus sunt, apud hunc  
sapientia commoratur. In homine res sensi-  
bus obviae meditante propensio erga illas sub-  
nascitur; e propensione cupido, e cupidine ira  
enascitur; ex ira exsistit temeritas, e teme-  
ritate memoriae confusio; e memoriae confu-  
sione mentis iactura, qua tandem ipse pessum-  
datur. Qui autem circa res versatur sensibus  
ab affectu et avertatione segregatis, ipsius  
voluntati parentibus, animo bene composito,  
is serenitatem consequitur; serenitate omni-  
um molestiarum repudiatio in illo subnascitur.  
Cujus vero ingenium serenum, hunc protinus  
mens totum occupat. Non inest mens non  
devoto, neque inest sui conscientia; et qui sibi  
non sui conscius, is tranquillitate, caret: sine  
tranquillitate quomodo beatus esse possit?  
Sensibus circa res versantibus cujus animus  
obtemperat, ejus sapientia illius impetu ab-  
ripitur, veluti tempestate navis in fluctibus.  
Quapropter, o heros, is, cujus sensus cohi-  
bentur omnimodo a rebus, quae sensibus ob-  
versantur, apud hunc sapientia commoratur.  
Quae nox est cunctis animantibus, hanc per-  
vigilat abstinens: qua vigilant animantes, haec  
est nox verum intuentis anachoretae. Inex-  
pleto intra terminos suos residenti oceano qua-  
liter aquae illabuntur, cui similiter omnes  
cupiditates illabuntur, is tranquillitatem adi-  
piscitur, non qui cupiditatibus laeavit. Qui  
homo, omnibus cupiditatibus repudiatis, in  
vita versatur illecebrarum expertus, liber a sui  
studio ac sui fiducia, is tranquillitatem conse-  
quitur. Haec est divina statio, o Prithao fili:  
hanc adeptus, non amplius trepidat; perstans  
in ea obitus quoque tempore, ad extinctionem  
in numine erigitur.

## LECTIO III

## ARJUNA loquitur

- 1 Si mens praestantior opere a te aestimatur,  
o mortalium votis expetite, cur tandem hor  
2 rendo operi me destinas, Pulchrime? Con  
fusa oratione mentem quasi perturbas meam,  
hoc unum e decreto profare, qua ratione meli  
ora ego adipisci possim?

## ALMUM NUMEN loquitur

- 3 In hoc mundo duplex vitae institutum blm  
a me promulgatum est, vir innoce scientiae  
destinatione rationalium, et operum destina  
4 tione devotorum. Non opera omnino laud  
inchoando fructus otio homo, nec vero abdica  
5 tione ad perfectionem pervenit. Non sane  
quisquam vel momento temporis unquam ab  
operibus vacat, impellitur enim et invitatus ad  
opus peragendum facultatibus naturalibus  
6 Qui ministerio corporali coerctio sedet, animo  
meditans res sensibus subjectas, demens, is  
7 simulator sanctitatis dicitur, qui vero sensibus  
animo coerctis sese accingit, o Arjuna! ad  
opus corporali ministerio peragendum, sine  
8 ambitione is indigni aestimatur. Tu perage  
opus necessarium, opus praestantius est otio  
ne corporis quidem sustentatio tibi otioso pro  
9 cedat. Praeter opera sacrorum causa suscepta  
mundus hic operum vinculis implicatur, qua  
propter kuntiditas nate, ambitionis immunitis  
10 opus aggredere. Simul cum ritu sacrificio  
progenie humana creata olim dexti Progenitor  
Illo propagalamini, ille vobis esto victor  
11 "abundantire Divos colite illo, hi Divi vos  
"colunt. Mutuo vos colentes, salutem sum  
12 "mam adipiscimini. Optatos cibos vobis DI  
"dabunt, sacrificis eluti, cibis ab his datis,  
"non ante parte u dem oblata, qui fructur,

"is sane fur est. Sacrificiorum reliquias come 13  
"dentes prohi exsolvuntur omnibus peccatis,  
"virescunt autem periculo noxi, qui dapes  
"instruant sui gratia." Frugibus aluntur 14  
ammanantia, imbre fit frugum proventus, sacri  
ficio impetratur, imbre, sacrificium opere  
15 consummatur, opus e numine, ortum seris,  
numen e simplici et indiviso ortum. Ideo  
numen omnia permeans semper in sacrificio  
praesens est. Hunc orbem sic circumnectum 16  
quicunque volendo laud promovet in hoc  
seculo, is incocte neve transacto, sensibus in  
17 dulgens, o Prithae fili! frustra vivit. Qui  
autem secum quietus est homo, ac saluet sa  
tisfaciens, contentusque semet ipso, is omni  
negotio vacat, et huius quidem nihil interest, 18  
utrum aliquid factum sit an infectum, neque  
cum ex omnibus ammantibus commodi ulus  
expectatio suspendit. Quare sine ambitione 19  
semper opus tibi demandatum appara sine  
ambitione enim opus apparans summum bo  
num vir adipiscitur. Operibus certe perfec  
tionem quaesivero Janakas ceteraque ejusdem  
20 ordinis. Generis humani adsensum quoque  
respicens opere fuggi debes. Quidquid des  
21 tinat optimus quisque, id ipsum ceteri multi  
tudo, quod ille exemplum proponit, id vulgus  
dando sectatur. Non mihi, o Prithae fili, 22  
quidquam in mundo torgemino est peragen  
dum, nec adipiscendum, quod nondum adeptus  
faciem versor tamen in opere. At si ego un  
23 quam non versarer in opere impiger, quando  
quidem mea vestigia sectantur homines, o  
Prithae fili, omnimodo, pessum ituri essent 24  
hi mortales, nisi opus ego peragerem, et col  
luctus auctor forem, et exatio traderem hancce  
progeniem. Implicati opere iniquitatis secuti 25  
agunt, o Bhārata, sic sequens agit sine ambi

- 26 tione, curgus generis humani adconsensum, nec  
opinionum discrepantiam gignat inter ignaros  
opere implicatos. Fungatur omnibus operibus  
27. sapiens, devota mente ad ea seaccingens, Na-  
turae qualitatibus peraguntur omnimodo ope-  
ra; sui fiducia qui fallitur, eorum se ipsum  
28. auctorem esse arbitratur. At veri gnarus, o  
heros, de gemino qualitatum operumque dis-  
crimine, "qualitates in qualitatibus versantur,"  
29. sic arbitratus, non implicatur. Naturae qua-  
litatibus decepti, implicantur operibus quali-  
tatum; hos universitatis ignaros, tardos, gnarus  
30. universitatis laud, labefacet. Cuncta opera  
in me deponens, cogitatione ad intimam con-  
scientiam conversa, nulla spe erectus, rerum-  
que tuarum incuriosus, pugna, aegritudine  
31. depulsa. Qui hoc meum decretum semper  
observant homines, fidei pleni, haud obtrec-  
tantes, hi. operibus quoque emancipantur.  
32. Qui vero, istud obtrectantes, liqum observant  
meum decretum, hos omni scientia exturbatos  
33. scias pessumdari rationis inopes. Ad id quod  
sue naturae consentaneum est, tendit sapiens  
quoque; naturam sequuntur animantia: quid  
34. conrectio officitur? Rebus sensui cullibet  
subjectis propensio et aversatio insident; utri-  
usque ad nutum ne quis praesto sit: etenim  
35. haec sunt ejus adversariae. Satiis est suo  
officio, etsi deficientibus viribus, fungi, quam

alienum officium accurate implere; in suo of-  
ficio satius est, mortem oppetere: alienum of-  
ficiu formidinem affert.

ARJUNA loquitur:

A quonam vero instigatus ille, peccatum 36  
admittit homo, etiamsi nolit, Vrishnida, vi  
quasi impulsus?

ALAMU NVMEN loquitur:

Cupido is est, Furor iracundiae is est, ex 37  
impetuousa qualitate progenitus, vorax, nefas-  
tus; hunc cognosce in hoc aevo inimicum.  
Sicuti fumo involvitur flamma, speculumque 38.  
aerugine, sicuti utero involutus foetus, sic isto  
Universum hoc involutum. Involvitur scientia 39.  
isto, sapientis pertinaci inimico, versiformi,  
Kuntidis nato, et igne insatiabili. Sensus, 40  
animus, mens, ejus ditio fertur: hisce infatuat  
iste, scientia involuta, mortalem. Quapropter 41  
tu, sensibus a principio coërcitis, Bharatidarum  
optime, nefastum illum repudia, scientiae et  
judicii pessumdatorem. Sensus pollentes ament, 42  
sensibus pollentior animus, animo autem pol-  
lentior mens; qui vero prae mente pollet, is  
est. Sic supra mentem polere cum intelli- 43  
gens, te ipsum tecum confirmans, profiga  
hostem, o heros, versiformem, intractabilem

## LECTIO IV.

## AIMUM NUMEN loquitur

- 1 Hanc devotionem Vivasvanti ego declaravi  
veram perennem, Vivasvanti Manu effusus est,  
2 Manus Invāku memoravit Sic per manus  
transitam cant reges sapientes cognoverunt  
Hæc devotio diuturno tempore in hoc mundo  
3 perit, hostium vexator Eadem illa devotio  
antiqua hodie a me tibi declarata est Tu  
cultor meus es atque amicus mysterium hoc  
scilicet præstantissimum

## AIMUM NUMEN loquitur

- 4 Posteriores sunt natales tui, priores Vivas-  
vantis natales, promodo istud intelligam, quod  
me "initio declaraveram?"

## AIMUM NUMEN loquitur

- 5 Plurimum jam præterire mei natales, tu-  
que, o Arguna! Hosce ego universos novi, tu  
6 vero haud nosti, hostium vexator Quinquam  
innatus sum, incorruptibilis, quamquam ani-  
mum meum dominus, naturæ meae impe-  
rans subinde nascor, præstigiis mihi innotis  
7 Quandocunque scilicet pietatis linguor exis-  
tit, o Bhadrata, et incrementum impietatis,  
8 tunc me ipsa ego procreo Ad vindicationem  
bonorum et ad conversionem secleratorum, pie-  
tatis stabilis gratia nascor per singula  
9 æcula Genituram et opus meum divinum  
qui sic penitus novit, corpore, relicto non ad  
novam genituram regreditur, ad me accedit  
10 illi, o Arguna! Soluti ab affectu, terrori, ira,  
mei similes, me confisi, multi scientiæ casti-  
monia fastidite in meam essentiam transiere  
11 Illa quomodocumque ad me convertuntur, tandem  
eos ego creabo Mea vestigia secuti utur homines,  
12 Præbæ fili, ammodum Qui cupiunt operum

successum, in Davis in hoc orbe litant Brevis  
sane in vita mortali successus obtingit opere  
partus Quoties totum ordinum stirpes a me  
13 creati sunt secundum qualitatum operumque  
distributionem, sârum ipse ipsum scias aucto-  
rem, auctore earentem, incorruptibilem Nec  
14 me operi polluiunt, nec in operis fructu mihi  
est stimulus, qui talem me cognoscit, is operum  
vinculis haud constringitur Sic statuto opus  
15 peractum est a prisci, emancipationem afflic-  
tantibus, quamobrem perage in opus, quæ a  
prisci olim peractum Quid est opus? quid  
16 otium? quaeritur Hæc in re vel vites trepi-  
dare Dnsmodi opus tibi declarabo, quo  
cognito a nullo liberaberis Ad ipsum opus  
17 est attendendum, attendendum quoque ad se-  
cessionem ab opere, attendendum tandem ad  
otium, obscura est operis ratio Qui in opere  
18 otium cernit, et in otio opus, is sapit inter  
mortales, is devotus cunctis operibus per-  
gendis aptus est Cuius omnia incepta se-  
19 gregata sunt a cupiditatis instinctu, cum ope-  
ribus scientiæ igne consumitis, doctum pro-  
nunciare sapientes Procul habita ambitione  
20 in fructu operum pedita, qui semper lularis est,  
non egens patreimo, is, etsi in opere occupa-  
tus, nihil tamen omnino agit Nulli spe  
21 erectus, cogitationes suas coarctans, dimisso  
omni emolumento, corporali divitiarum mi-  
nisterio opus peragens, peccato haud imbutus  
Qui talis sponte sibi oblatus contentus est, 22  
geminio affectu superior, neutiquam invidus,  
et æqualis in successu prospero vel adverso  
23 ut ne operando quidem impleatur Illius  
ambitione vacui exsolati, intellectui in scientia,  
defixo, sacrificii gratia æque æcingenti, opus  
integrum quasi exanimit Nomen est in ob-  
24 litione, nomen in oleo sacro nomen in igne,



numine litatur ad numen iturus est ille, qui  
 26 numen operando meditatur. Divorum porro  
 alii devoti religionem colunt, in theologiae  
 igne alii religionem ipsi religione denuo sa-  
 26 crificant, aditum ceterosque sensus alii in  
 continentiae ignibus sacrificant, somnum cete-  
 27 raque sensibilia alii in sensuum ignibus sa-  
 crificant, Cuncta munisteria corporalia ac  
 vitalia porro alii sacrificant in igne mystico  
 28 continentiae, scientia accenso, opum sacrifici,  
 castitoniae sacrifici, devotusque sacrifici  
 porro sunt alii, tacitae lectionis ac scientiae  
 29 sacrifici, temperantes, propositi tenaces In  
 expiratione sacrificant spiritum, in spiritu ex-  
 spirationem similiter alii, spiritus et expira-  
 tionis meatibus praeclassis spiritus retinendi  
 30 studiosi Alii cibo abstinentes vitalia in vi-  
 talibus sacrificant universi hi quoque sacrifi-  
 candi sunt gnati, ac sacrificus peccata sua  
 31 delent Qui vescuntur dapibus ambrosius o  
 sacrificio reliquas, ut transeunt ad numen ac  
 ternum Non est hic mundus irreligiosi  
 quomodo tandem alter, Kurundarum optime?  
 32 Tam varia sacrificia propagata sunt e numinis  
 ore, operibus comparata seris haec universa,  
 33 sic cognito, libenter Praestat opum sacri-  
 ficio scientiae sacrificium, o hostium vexator,  
 cuncta opera integra, Prithae filii, scientia

comprehenduntur et consumuntur Hanc 34  
 tu quare, genibus proclutus, pereunetatione,  
 reverentia Monstrabant tibi scientiam sapi-  
 entes, veritatem rerum perspicientes quam 35  
 edoctus non iterum ad errorem perinde redi-  
 bus, Pandura, qua entia universa conspicias  
 in te ipso, deinde in me Si vel maxime om- 36  
 nibus peccatis sis contaminatus, universalis  
 scientiae cultu tamen infernum trajicies  
 Perinde ac ligna recensens ignis in cinerem 37  
 vertit, o Ijuna, pariter scientiae ignis  
 omnia opera in cinerem vertit Haud sane 38  
 scientiae simile lustramen in hoc orbe exstat  
 ut homo devotione consummatus ultro tem-  
 poris progressu, in se ipso invenit Qui fidem 39  
 habet, adipiscitur scientiam, hunc intentus,  
 sensibus coercitis, scientiam adeptus, ad sum-  
 mam tranquillitatem pervenit Ignarus autem 40  
 fideque carens, dubitationi indulgens, pessum  
 datur neque hic mundus, nec ulterior, nec  
 felicitas ejus est, qui dubitanti indulget  
 Eum qui in devotione opera sua deposuit qui 41  
 scientia dubitationem discit, spiritalem, non  
 constringunt vinculis opera, o contentor opum  
 Quapropter ex ignorantia progenitam cordi 42  
 infixam dubitationem ense scientiae tuae dis-  
 cindens ad devotionem confersus age ex-  
 surge, o Bharata!

## LECTIO V.

## ANIMAS loquitur

- 1 Abdicatorem operum, Krishna, et alteri ex parte exortationem laudis utrum horum sit melius unum, id mihi declarare bene delibatum

## ALUM NUMEN loquitur

- 2 Abdicatio et exortatio operum, utrumque beatitudinem parit, horum tamen prae operum abdicatone exercitatio operum aestimatur
- 3 Judicandus est is constans abdicator, qui neque aversatur nec desiderat, qui autem a gemino affectu munus est, o heredi, nullo negotio vinculis dissolvitur
- 4 Disciplinam rationalem et activam seorsum nuncupant pueri, non iidem docti alterutri duntaxat deditus
- 5 simul utrusque percipit fructum Quae disciplinis rationalibus occupatur statio, ad eandem quoque devotionibus pervenitur
- 6 et devotionem qui cernit, is vere cernit, Abdicatio autem, o Leros, difficilis est ad adipiscendum sine derelictione, devotioni devotus anachoreta ad munus haud longo tempore
- 7 accedit Devotioni devotus, mente castus, sibi ipsi imperans, sensuum dominator, omnium animantium communionem amatus vel agendo
- 8 non polluitur "Nilil quidem ago, sic arbitretur devotus, ventatis gnarus, cernens, audiens tingens, odorans, edens, ambulans,
- 9 dormiens, spirans, loquens, dimittens, prehensens, intuens et comivex quoque, "sensus in rebus sibi subiectis versantur" ita per
- 10 suasus Qui agit operibus suis in munus sine depositis, ambitione dimissa, is peccato non polluitur, sicuti nec loti solum aqua
- 11 Corpore, animo mente, cunctisque sensibus

etiam, devoti opus peragunt, ambitione dimissa, semetipsos lustrandi gratia Devotus, 12 operum fructu dimisso, tranquillitatem adipiscitur internam, devotione destitutus, cupidus impetu fructum ambiciens vinculis constrangitur Cunctis operibus animo dimissis comode sedet temperans mortalis in urbe novem portis instructa, (i.e. in corpore) neque ipse agens, nec agendi auctor Neque fucilem 14 agendi, neque operamendi dominus erit, nec applicationem ad operum fructum eiusque autem indoles praevertitur Non accipit 15 ullius peccatum, nec vero etiam bene fructum Omnipotens Ignorantia involvit scientiam hinc errat genus humanum At scientiae ope 16 haec ignorantia e quorum animo sublata est, eorum scientia solis instar collustrat summum istud Hujus memores, huc sese transferentes, 17 hujus, consortes, in hoc intenti, ingrediuntur viam irremabilem, excussis scientia peccatis In Brahmae doctrina et modesta praedicta, 18 in bove, in elephanto, tunc etiam in cane, atque, in homine, qui canina carne vescitur, sapientes, idem cernunt In hac ipsa vita ab 19 us natura devota est, qui in aequalitate, perstant Noxa vacuum nimirum et aequalis est munus ideo hi perstant in munere Non evulset gratiam aliquid nactus, nec moereat nactus ingratum, animo obfirmatus, unperturbatus, munus gnarus, in munere perstant Externis contactibus haud addictos 21 in semet ipso invenit, quod volupe, est, is divinae devotioni devotus, voluptate infinita fuitur Quae vero a contactibus procedunt 22 deliciae, eae utique e doloris utero paruntur, autum habent et finem Quintus nam haec non gaudet prudens Qui in hac ipsa vita 23 perferte valet, ante liberationem a corpore,

- impetum & cupidine et iracundia ortum, is  
 24 devotus, is vir beatus est. Qui intus delectatur, intus gaudet, quique perinde intus illuminatur gloriâ, is devotus ad extinctionem in numine, divinitatis participes, pervenit  
 25 Adipiscuntur extinctionem in numine sancti, delectis peccatis, ancipiti contentione exempti, sui cōpotes, omnium animantium bono gaudentes Qui a cupidine et ira segregati sunt, temperantes, temperatis cogitationibus, prope  
 26 eos extinctio in nupine vīsatur, sui sibi

conscios Contactibus externis exterminatis, 27  
 obtutu in confinio superchiorum defixo, spiritu gemino, qui per narium meritis hauritur et efflatur, aequabiliter moderato, coerctis 28  
 sensibus, immo, mente, anocherri unice in emancipationem intentus, qui semper vacat desiderio, ira et metu, is re vera iam emunctus  
 29 patus est Me tanquam percipitorem sacrificiorum et castamomiarum, uniuscui mundi magnam dominum, amicum omnium amicum tanquam cognovitis ad tranquillitatem pergit

## LECTIO VI

## ALBUM NUMEN loquitur

- 1 Qui huius sollicitus de operis fructu opus remigendum gerat, is et abdicator est et devotus, non quicunque sine igne sacro et cœ  
 2 remonius viri. Quam abdicationem nuncupant, eandem esse devotionem scitis, o Pandura! Haud sane nisi abdicatis consiliis  
 3 devotus evadit quisquam Annitentis anachoretæ opera prædicantur subsidium, ejus dein vero ad devotionem jam cœsi tranquilli  
 4 litas prædicatur subsidium Quippo quando nec in rebus, quæ sensibus olversantur, nec in operibus suspensus haeret, omnibus consiliis abdicatis, tunc carius ad devotionem  
 5 dicitur Ictus est semet sua ipsius ope, ne quaquam ipse semet deprimat Hominis spiritustium suspicet socius, tum quoque  
 6 summet municeps Socius est summet spiritus ejus hominis, qui sua ipsius ope semet ipsum

vicit, inimicitia autem erga id, quod non spiritale est, spiritus, inimici more se gerere potest Summet domitens, placidus, spiritus 7  
 suumque locum obtinens in se recolligitur, in furore et calore, in voluptate et dolore, similiter etiam in honore et ignominia Cuius 8  
 spiritus gaudet scientia et cognitione, in suis tigno staret, sensibus perlocutis, is devotus dicitur, devotioni initiatus, cui nihil interest inter glebam, lapidem et aurum Inter amicos, 9  
 eos, familiares, hostes, alienos, neutrarum partium homines, nisi nos, socios, inter bonos quoque ac improbos acquimus nigri acuti  
 10 nitur Devotus semper ipse se erectus, secretum potens solitarius, coarctatus cogitationibus, nulli spe erectus, sine cogitatu In regione pura et gens sibi sed in staple, non  
 11 minus sublimem, nec minus humilem nebride ac verbis constitutum, illi anima in unum  
 12 intento, coerctis cogitationibus, sensibus

- actibusque, insidens huic sedili exerceat de  
 13 votum, lustrationem sive gratia Acquabi-  
 liter corpus, caput cervicemque immota sus-  
 tinens, firmus, intuens nati sui apicem, nec  
 14 plagas diversas circumspiciens, plicatus,  
 timore excusso, in officis studiosi rerum di-  
 vinarum perscverans, animum coercens, in  
 15 meditans, sedens devotus in me intentus Sic  
 semet ipsum exerceans, devotioni initiatus,  
 animo coerente, ad tranquillitatem exstunc-  
 tionem proximam, mecum consociatam pervenit  
 16 Nec nimium odens est devotio, nec omnino  
 cibo abstinentis, nec nimio somno iduati,  
 17 nec pervigilantis etiam, o Arjuna! Qui de-  
 votus est in cibo sumendo atque in recrea-  
 tione, qui devote operibus fungitur, qui devotus  
 est in dormiendo ac vigilando, ejus est devo-  
 18 tio, quae aegritudinem depellit Quando plane  
 cohercetam cogitationem in semet ipso desigat,  
 nullis cupiditatibus stimulatus, tunc demum  
 19 devotus dicitur Sicuti lucerna extra venti  
 impetum posita haud vacillat, haec similitudo  
 memoratur devoti, coherctis cogitationibus,  
 20 qui suam ipsius devotionem exerceat Ubi  
 requiescat cogitatio constricta devotionis cultu,  
 et ubi, mentis oculis se ipso adspiciens, sibi  
 21 met placet, ubi voluptatem infinitam, quae  
 eunque mente capitur, ultra sensus posita,  
 22 comperit ille, neque defixus dimoveatur vera  
 essentia, quo bono quiescente nullum alium  
 quaestum porro egregium ducit, in quo per-  
 23 manens ne gravi quidem dolore labefectetur  
 hanc sequentem a dolens conjugio sciat  
 devotionis altamine designari Hanc devotio-  
 nem obito Ex arbitrio mobilitate ortas li-  
 24 bidines dimittens omnes omnino animo sen-  
 suum compagem (i.e. corpus) compescens  
 25 quoque versus, sensum sequimur quiescat  
 mente perseverantiam amplectens, animo ad se  
 eum commorandum assuefacto, ne huius  
 26 quidem cogitet Quotiescunque quopiam  
 evagatur animus mobilis, infirmus, toties huius  
 eo colubito, ad sumet obsequium eum reducat

Traquille immatum utique illam devotum 27  
 summa voluptas subit, sedato affectuum impetu  
 in munis essentiam conversum, innocuum  
 Sic semper sese ipse devotus devotus, pecca- 28  
 tis exsolutus, commode infiniti voluptate e-  
 numinis contactu fruitur Qui spiritu omni- 29  
 nibus amantibus immortem, et omni  
 animantia in spiritu contactu, devotioni de- 30  
 ditus, ubique idem conspicuus, qui me erant  
 ubique, et Universum in me cernit, et ego  
 non evanesco, neque is ex me evanescit Om- 31  
 nibus amantibus immortem qui me colit,  
 unitati intentus, quocumque tandem modo  
 versetur, devotus ille mecum versatur Qui 32  
 sui ipsius similitudine ductus ubique idem  
 cernit, o Arjuna, voluptas illud vel molestum,  
 is devotorum princeps habetur

#### ARJUNA loquitur

Illam ipsam, quae a te declarata est devotio 33  
 acquiescentia, o Madhus intersector! huius  
 equidem haud video propter mobilitatem hu- 34  
 mani ingenii stabilem conditionem Mobilis  
 sane est animus, o Krishna, turbulentus, ve-  
 hemens, pertinax ejus ego coercionem ar-  
 bitror, sicuti venti, valde difficilem factu

#### ALVUM NUNBY loquitur

Sine dubio, o heros, animus difficilis est ad 35  
 coercendum, mobilis, excretionem tamen,  
 Kuntidis nate, ac temperantia coercetur Ei, 36  
 qui sui haud compos est, devotio difficilis est  
 ad adipiscendum meo quidem arbitrio, i  
 morigero autem et annutiente obtinere potest  
 industria quidam

#### ARJUNA loquitur

Intemperans, sed fide instructus declinante 37  
 a devotione animo, huius adeptus devotus  
 consummationem quamnam vim, o Krishna,  
 ingreditur? Nonne utrumque dejectus (sed c. 38  
 ab huius vitae et futurae felicitate) sicuti  
 nubes fulmine discussa perit, fluctuans, o  
 heros, aberransque a tramite divina? Hoc c. 39

dubium tu mihi, o Krishna, dirimere debes integrum. Nullus alius profecto quam tu hujusce dubii propulsator reperitur.

*ANIMVS NVMVS loquitur:*

40. O Prithae fili, neque heic, neque in vita  
 • futura exitium tali homini evenit; haud pro-  
 fecto honestus quisquam infamem, amice,  
 41. viam ingreditur. Nactus scdes superas pro-  
 borum, commoratus ibi annos infinitos, in  
 castorum beatorumque familia, qui devotione  
 42. exidit, regeneratur, vel etiam o devotorum  
 sapientium stirpe nascitur. Difficillimi sane  
 ad adipiscendum in hoc mundo sunt natales  
 43. ejusmodi. Ibi eandem mentis applicationem

assumit, quam in priore corpore habuerat, eni-  
 titurque deinde vehementius ad consumma-  
 tionem, o Kuruis proles. Prius contracta 44.  
 consuetudine illa ultro etiam is abripitur. Vel  
 devotionem cognoscendi studiosus theologiae  
 meris verbis circumscriptam praevertit; pro 45.  
 virili vero contendens devotus, lustratus a pec-  
 • catis, repetitis natalibus consummatus, dehinc  
 summam iter ingreditur. Ascetis superior 46  
 devotus, scientia praeditis quoque superior  
 aestimatur, operumque confectoribus superior  
 devotus: ergo devotus fias, o Arjuna. Inter 47.  
 universos porro devotos, qui, intima mente ad  
 me conversi, fidei plenus me colit, is devotis-  
 simus a me iudicatur.

## LECTIO VII.

*ANIMVS NVMVS loquitur:*

1. Animo in me defixo, Prithae fili, devo-  
 tionem exercens, me confisus, quomodo haud  
 dubie me integrum cogniturus sit, id nunc  
 2. ausculta. Ego tibi hanc scientiam universa-  
 lem cum pecudari conjunctam plene effabor,  
 qua cognita in hoc mundo non amplius alia  
 3. cognoscenda relinquatur. Mortalium nullibus  
 vix singulis quispiam ad perfectionem eniti-  
 tur; annulentem quoque ac consummatorum  
 4. vix singulis me penitus novit. Terra, aquae,  
 ignis, aë, æther, animus, nec non mens, sui  
 conscientia denique: hanc in modum haecce  
 aëra natura in octonas partes distribuit,

scilicet inferior ista; at praeter hanc aliam 5  
 scias meam naturam supremam, vitalem, o  
 heros, qua mundus hic sustentatur. Ex ejus 6  
 utero funduntur universa animantia, ita in-  
 tellige. Ego sum totius mundi origo, nec non  
 dissolutio. Me praestantius non aliud quid-  
 quam existat, o contemtor opum. In me 7  
 Universum hoc est suspensum, sicuti in filo  
 margaritarum lineae. Sapor ego sum in aquis, 8  
 jubar sum in sole ac luna, nomen mysticum  
 in universis libris, sacris, sonus in arthere,  
 vigor masculus in hominibus, et suavis odor 9  
 in tellure, splendorque tum in flamma, vita  
 in omnibus animalibus, et castissima in  
 aëthe. Serpen perpetuum omnium animan- 10  
 tium aëre me, o Prithae fili. Intellectus in-

- telligentium, splendor splendorum ego sum,  
 11 roburque robustorum ego, a cupiditate atque affectu segregatum Nulla lego refrenata in animalibus libido sum, Bharatidarum prin  
 12 cepa, et quaecunque videntur essentiales sunt naturae, impetuosae ac tenebrosae, ex me nempe has *ortas suas* non equidem illis in  
 13 sum, insunt illae mihi Trinis haece qualita  
 14 tum propriis naturis totus iste mundus delusus non agnosce me his superiorem, inco  
 15 ruptibilem Divina quidem illa Magna men, in qualitatibus operata, difficilis transgressu  
 16 est, attamen, qui mei compotes fiunt, in hanc Magnam trajiciunt Haud mei compotes sunt  
 17 malefici, stulti, hominum infimi, quorum scientiam auferit Magna, daemoniacam naturam sectantes Quaternorum geperum homines  
 18 probi me colant, o Arjuna afflictus, cognoscendi studiosus, pauper, atque sciens, o Bharatidarum princeps Ex his sciens, semper  
 19 devotus, *jugas-tanuj*, addictus, praefertur valde curus ego sum scienti, et ille mihi carus  
 20 est Generosi quidem omnes isti, sed sciens mei ipsius instar a me judicatur Is utique ad me sese applicat tanquam ad vrum supre  
 21 mum Multarum regenerationum in fine scientia praeditus ad me procedit Vāsudevas  
 22 "est Universum," cui sic persusum sit, is magnanimus difficultis inventus est In quorum scientia auferitur cupiditatibus quibushbet, ad alios Divos convertuntur, ad hanc vel ill

am normam sese dirigentes, suā naturā com  
 21 pulsi Quicumque aliquis imaginem colens  
 22 cum fide venerari studet, unicuique horum  
 23 secundum fidem istam constantem, ego *sortem*  
 24 suam disperito Is huic fidei *meditūs illam*  
 25 *imaginem* propitiare studet, accipitque deinde desideria sua grata a me disperita At fini  
 26 tum est praemium istud istorum parum intel  
 27 ligentium ad Divos pergunt qui Divis litant  
 28 mei cultores ad me perinde pergunt Invisi  
 29 bilem me visibilibus praeditum arbitrantur insipientes, praestantiorē naturā meam  
 30 ignorantes incorruptibilem, supremam Haud  
 31 manifestus ego sum cunctis, mystica Magna involutus, stultum istud vulgus me non ag  
 32 noscit innatum, inco~~gnitibilem~~ Novī equi  
 33 dem praeterita ac praesentia, o Arjuna, futu  
 34 raque animantia, me vero nempe novit Pro  
 35 pensione ac aversione excitato accipiti errore,  
 36 o Bharata, universa animantia ad delirium in  
 37 rerum natura pergunt, hostium vexator Quo  
 38 rum autem deleta est labes sancte degentium,  
 39 in, ab accipiti errore liberati, me colunt, vo  
 40 torum tenaces Qui ad liberationem a senio  
 41 ac morte, ad me confingentes, enstuntur, in  
 42 Nūrev istud totum norunt, et id quod supra  
 43 spiritum est, opusque integrum Qui me no  
 44 runt simul cum eo, quod supra animantia est,  
 45 cum eo, quod supra Divos est, et cum eo,  
 46 quod supra religiones est, in obitus tempore  
 47 quoque, devote amant, me norunt

## LECTIO VIII.

## ARJUNAS loquitur

- 1 Quidnam est istud numen? quidnam id  
quod supra spiritum? quidnam opus, virtutum  
praestantissime? et supra asstantia quidnam  
predicatum est? supra Dives quidnam dicitur?  
2 Supra religiones quomodo quispiam esse potest  
hunc in hoc corpore, o Madhus interfector?  
Obitusque tempore quomodo cognoscendus es  
tu is, qui sui sunt compositos?

## ALIMUM NUMEN loquitur

- 3 Essentia simplex ac individua est summum  
numen, indoles supra spiritum dicitur, ani  
mantium genitrix efficax emanatio operis  
4 nomine significatur, super asstantia est  
natura dividua, GENITRIXQUE supra Dives, su  
pra religiones ego ipse sum in hoc corpore,  
5 mortalium optime, et qui obitus tempore  
mei memor, defunctus corpore, hunc profici  
scitur, is ad meam naturam pergit sine ullo  
6 dubio, vel cuiusque naturae memor cor  
pus suum relinquit in fine vitae, eva ipsam  
adit, Kuntidus nate, semper ad naturam istam  
7 conformatus Quare omni tempore mei mo  
mento ac pugna! Animam mentemque mihi  
8 tradens me adhuc procul dubio Cogitatione  
ad devotionem exercendam applicata, non ali  
otum evagante, qui summum GENIUM di  
9 vinum meditatur, is ad eam pergit Qui me  
munerit vatem antiquum, moderatorem, atomo  
subtiliorem, Universi tutorem, incomprehen  
sibili forma, solis colore, splendorem tenebris  
10 ex adverso, obitus tempore, animo obfirmato,  
devotus in religionem, ac vi devotionis in su  
periorum confine spiritui vitali collecto, is  
omnino hunc summum GENIUM divinum adit  
11 Quod simplex ac individuum librorum sacro

ram gnari nuncupant, quo ingreditur tem  
perantes, affectuum expertes, quod cupientes  
vitam religiosam instituunt hoc tibi compen  
dio effabor Cunctis sensuum portis oclusis, 12  
animo in cordo colubito, in capite collecto  
spiritu vitali, permanens in devotionis perse  
verantia, monosyllabum mysticum omni pro 13  
nuntiando numen adorans, mei memor, qui  
proficiatur corpus mortale relinquens, is per  
summam viam incedit Nihil aliud unquam 14  
cogitans qui me perpetuo meminit, ei facili  
sum ad impetrandum devoto semper se exer  
centi Me adito novum genturam, dolens 15  
consortem, adducem non subeunt magnanimum,  
ad perfectionem summam finem progresum Usque 16  
ad BRACHMANIS coelum omnes mundi sunt  
remeabiles, o Arjuna, me vero adito, Kunti  
dis nate, nova genitura non datur Mille 17  
aetatibus finitum qui diem BRACHMANIS no  
runt, noctem in fine mille aetatum subeantem  
huius mortales noctis ac dies generant Ex in 18  
visibili visibilia cuncta procedunt de appro  
pinqutate, nocte appropinquate dissolvuntur  
in isto ipso, quod invisibile dicitur Flemen 19  
torum compages haec ipsa quoque diu per  
durando dissolvitur nocte appropinquate,  
ultra deinde, Prithae fili, prodit die oriente 20  
Diversa vero ab hac visibili existat alia natura  
invisibilis, aeterna, quae omnibus animantibus  
percutit non et ipsa perit, invisibilis, in 21  
dividua, sic dicta Hanc viam summam praedi  
cant, quam nati non amplius revertuntur,  
haec est mansio supra supremam GENIUM iste 22  
summus vero, Prithae fili, impetari potest  
cultu non aliorum spectante, iste, dico, cui  
penitus insunt animantia, a quo Universum  
hoc expressum Quo tempore autem ad sortem 23  
irrevocabilem, vel revocabilem etiam, vita de

- funeti proficiantur: hoc tempus tibi declarabo, Bharatidarum princeps. Ignis, lux, dies, luna crescens, sex menses, quibus sol borealem polum percurrit. horum spatio defuncti 24. adeunt nimen mortales nimenis gnari. Fumus, nox, similiter luna senescens, sex menses, quibus sol austrinum polum percurrit: horum spatio defunctus lunarem splendorem adeptus 25. devotus iterum revertitur. Utrumque hoc iter, candidum et atrum, perpetuum in hoc

mundo praedicatur: altero ad sortem irrevolubilem pervenit, altero denuo revolvitur. 26. Binos hosce tranites cognoscens, Prithae fili, haud quisquam devotus perturbatur: quare omnibus temporibus devotioni devotus sis, o Arjuna, Quodeunque libris sacris legendis, 27. sacris faciendis, castimoniis largitionibusque virtutis praemium promissum est, id integrum superat devotus isto cognito, et stationem summam ac principem subit.

## LECTIO IX.

## ALNUM NIMEN loquitur:

1. Nunc vero hanc tibi maxime absconditam effabor haud obsecranti scientiam universalem cum peculiari conjunctione, quam edoctus a malo liberaberis. Haec est regia disciplina; hoc regium arcenum, idemque lostramen praestantissimum, ipso intuitu perspicuum, 2. pium, percommodum actu, inextricatum. Qui fide deficiunt homines hunc religioni habenda, o hostium vexator, me haud adepti revertuntur in sedem vicissitudinum mortalitatis.
3. Expansus est universus hic mundus a me, formae visibilis experte. Mihi insunt omnia 4. animantia, neque ego illis immoror, nec tamen mihi insunt quodammodo animantia: ecce mysterium meum augustum! Animantium sustentator, non insidens animantibus, est 5. spiritus meus, animantia animans. Periendo ac coelo semper importator aër omnivagus, immensus, similiter cuncta animantia mihi 6. insunt; sic tu intellige. Omnia animantia in naturam meam redeunt in fine aevi mun-

dani; denuo illa principio novi aevi mundani ego emitto. Naturam meam complexus emitto. 8. iterum iterumque elementorum compagem hanc totam, nitro, natura volente. Neque 9. me haec opera implicant, o contemtor opum, tanquam exteriorum in us versantem, nec suspensus in hisce operibus. Me inspettante 10. natura generat mobilia simul cum immobilibus: ea de caussa, Kuntidia nato, mundus circumvolvitur. Despicunt me stulti, humana 11. specie indutum, summam naturam meam ignorantes, animantium dominam, vanae spei 12. fidentes, vanis operibus vacantes, vanae scientiae studiosi, intellectui privati, naturam infernam, daemonicam ac fraudulentam sectantes. Magnanimum vero, Prithae fili, ad naturam divinam conversi, me colunt animo 13. unice intento, cognoscentes me animantium principium incorruptibile. Perpetuo me laudibus celebrantes annuentesque, propositi- 14. tenaces, salutantesque me, semper devoti religiose venerantur. Scientiae sacrificio quoque 15. alii litantes me venerantur, in unitate ac spe-



- cietate multifariam facio quoque obversum.
16. Ego sum sacrificium, ego adoratio, ego libatio, ego verbena; carmen ego sum, ego itidem oleum *sacrum*, ego ignis, ego tus incensum.
17. Pater ego sum hujus mundi, mater, tutor ac avus; doctrina arcana, lustramen, monosyllabum mysticum, atque triplex librorum sacrorum volamen; via, nutritor, dominus, testis, domicilium, asylum, amicus, origo, dissolutio,
18. statio, thesaurus, semen inexhaustum. Tepe facio ego orbem, ego inbrum retineo vel emitto; ambrosia perinde ac latum, ens ac non ens
20. ego sum, o Arjuna. Ternorum librorum sacrorum periti, asclepiadis acidae poteres, peccatis suis lustrati, sacrificiis fanchi, viam superam a me exorant. *Fili*, sanctum nacti. Indiac mundum, fruuntur divitiis in coelo gaudiis Divorum. *Iidem*, coelesti illo mundo gavis, praemio sanctitatis suae exhausto, ad orbem mortalium redeunt: sic religionem librorum sacrorum sectantes, desideriis capti, felicitatem fluxam ac reciprocantem adipiscuntur. Qui autem mortales de nullo alio cogitantes me venerantur, hisce semper intentis securitatem boni eventus ego praebeo.
23. Qui vel alios Dives colunt religiosi, ii ipsi quoque me tamen colunt, Kuntidus nate, sed cultu non rite instructo. Ego sane omnium sacrificiorum et perceptor sum et dominus: hinc isti me non ex veritate discernunt, hinc
25. ad inferiorem delabuntur. Pergunt Divis ad-

dicti ad Dives; ad Manes proavorum pergunt proavorum Manibus additi; ad Lemures pergunt Lemurum cultores; pergunt ad me denique cultores mei. Solum, florem, fructum, 26. aquam, si quis mihi cum religione offert, id ego religiose oblatum vescor a pie animato. *Quodcumque agis, quodcumque vesceris, quod-* 27. *cumque sacrificas, quodcumque largiris, quodcumque tui castigandi gratia cupessis, Kuntidus nate, id mihi tanquam proprium trade.* Sic liberaberis operum vinculis, quae felici 28. vel infelici successu nectuntur. Devote animatus abdicationis devotione, emancipatus, mea alibi. Aquabilis ego erga omnia animantia: nemo mihi est vel invisus vel earus; at me qui colunt religioso, ii insunt mihi, et ego iis *insum*. Si vel admodum facinorosus 30. me colat cultu non aliorum distracto, is probus est aestimandus, is utique recte compositus. Brevis evadit *prae*, et ad perpetuam tran- 31. quillitatem pervenit. Confide, Kuntidus nate! Haud quisquam mei cultor pessumdatur. Quicumque ad me confugiant, o Pritthae fili, 32. etiamsi in peccati utero sint concepti, mulieres, coloni, nec non servi: hi quoque supremam viam ingrediuntur; quanto magis igitur 33. Brachmani sancti, ac pii reges sapientes! In hunc caducum infaustumque mundum ablegatus, me cole, in me intentus esto, mei re- 34. norator, mihi lita, me adorta; sic te ipsum quum devoveris, me adibis, mei studiosus

## LECTIO X

## ALMUM NUMEN loquitur

- 1 Amphus etiam, o heros, auscultat sermonem  
meum praestantissimum, quem tibi amanti  
2 effabor salutis tuae studio Nec Divorum  
catervae meam norunt originem, nec magni  
Sapientes quippe ego sum principum Di-  
vorum, magnorumque Sapientum omnino  
3 Qui me immatum principioque carentem novit,  
maximum mundi dominum, is, errore laud  
delusus, inter mortales cunctis peccatis absol-  
4 vitor Mens, scientia, erroris repudiatio, pa-  
tientia, veritas, perscrvantia, tranquillitas,  
donatio voluptatis dolorum capax, timor ac  
5 securitas, cunctis, mensuetudo, aequalitas,  
hilaritas, castimonia, largitudo, nobilitas ac  
6 singularum ex me derivatae Septem Sapi-  
entes praeci, nec non quaterni Manes meae  
naturae cognati fuere, spiritales unde propa-  
gitum in orbem terrarum genus humanum  
7 Qui hunc meam majestatem ac facultatem  
mysticam novitipentis, is indefessi devotione  
8 sese devotet sine ullo dubio Ego Universi  
fons, ex me Universum procedit, sic arbitrati,  
me cohunt sapientes contemplandi facultate  
9 praediti Me meditantes me quasi spirantes,  
admonentes sese invicem, enarrantesque me  
10 semper, delectantur atque exultantur Hisce  
constanter devotis, colentibus me ex amoris  
officio, largior eam mentis devotionem, cuius  
11 ope me isti adeunt Remiguitate erga hos  
motus ego tenebras ex ignorantia ortas dis-  
pello, in mea ipsius natura permanent, scien-  
tiae lucerna luminosa

## ARJUNA loquitur

- 12 Tu es summum numen, summa mansio,

lustramen praestantissimum Te GENIUM  
aeternum, coelestem, Divis priorem, immatum,  
dominum, delectant omnes Sapientes ac coe 13  
lestis Sapiens Negadas itidem, Asitas, Dēvalas,  
Vyāsas, et tute ipsi mihi effaris idem Omne 14  
hoc verum existimo? quod tu mihi dicis, Pul-  
crocome Tuam, sanctissime, visibilem praec-  
sentiam utique nec Divi norunt, nec Titines,  
tute ipso tui tibi conspicius te ipsum nosti, vi- 15  
rorum praestantissime, animantium animator,  
princeps, Divorum Divo, mundi domine! Te 16  
deceat plane effari divina, quae tibi insunt, mi-  
racula, quibus miraculis hocce mundus per  
meas consistis Quomodo cognoscam ego te, 17  
mystice, vel indesinenter meditudo? quibus  
nam tandem existendi modis concipiendus es  
a me, sanctissime? Copiose essentiam tuam 18  
mysticam ac majestatem, o mortalium votis  
expetel porro etiam enarra nulla me caput  
satiates, necar quasi aure bibentem

## ALMUM NUMEN loquitur

Ehem! enarrabo tibi ergo divina, quae mihi 19  
insunt, miracula praecipua quaeque deliban-  
do nullus enim est finis amplitudinis meae  
Ego sum spiritus, o Arjuna, omnium animam 20  
tum corpori insidens, ego es principium, et  
medius ammantium status, atqueque finis  
Inter Aditiadas ego sum Vishnus, inter sidera 21  
Sol radiorum, Marichus sum inter Ventos, inter  
signa lunaria ego lunus Inter volumina sa- 22  
era sum hymnorum volumen, inter Divos sum  
Indrus, inter sensus sum animas, ammantium  
sum intellectus Inter Rudros sum Sivas, 23  
divitarum dominus inter Genios atque Gi-  
gantes, inter Vasues sum Ignis, Merus inter  
montium cacumina ego, et inter antistites 24

- principem me nosce, Prithae fili, Vrihaspatem.  
Inter exercituum duces ego Skandas, inter  
25. maria sum Oceanus. Inter magnos Sapientes  
Bhrigus ego, inter voces sum unicum mono-  
syllabum; inter precesiones sum tacita pre-  
catio, inter montes Himālayas; fons religiosa  
26. inter cunctas arbores, et inter divinos Sapi-  
entes Nāradas; inter fideiūes coelestes sum  
Chitrarathas, inter prophetas Kapilas ana-  
27. chereta. Utchaisravasem inter equos nosce  
me ex ambrosia genitum, Āravatum inter  
elephantos, et inter homines hominum mode-  
28. ratorem. Inter tela ego fulmen, inter juvenas  
sum vacca abundantiae, seminatoreque sum  
Cupido; inter serpentes sum Vasukis, Anan-  
29. tasque sum inter hydas; Varunas inter aqua-  
tilia ego, et inter progenitorum Manes Arya-  
man sum; inferorum iudex inter coercitores  
30. ego, Prahlādasque sum inter Titanes; tempus  
ego numeros modulantium, et inter feras leo  
31. ego sum, Garuḍasque inter volucres. Ventus  
inter lustramina sum, Rāmas inter armigeros  
ego; inter pisces sum hippocampus, inter  
32. amnes sum Jāhnavis. Naturarum initium  
finisque, mediumque ego itidem, o Arjuna:  
summi spiritus cognitio inter cognitiones,  
33. oratio oratorum ego sum. Inter elementa  
sum littera A, atque copulatio inter verba

composito. Ego sum tempus aeternum, alter  
ego omniūens, et mors cuncta sapiens ego, 34  
et ortus futurorum. Fama, Fortūna atque  
Vox inter feminina, Memoria, Prudentia,  
Constantia, Patientia; magnus hymnus pe- 35.  
rinde inter hymnos, initiationis carmen inter  
rhythmos ego sum. Inter menses ego Dorca-  
docephalio, inter anni tempora ver floridum.  
Alea sum fraudulentorum, splendor ego splen- 36.  
didorum; victoria sum, industria sum, vigor  
ego vigentium. In Vrishnidarua stirpe sum 37.  
Vāsudēvas, inter Panduidas opum contemtor  
(*Arjuna ipse*;) inter anachoretas porro sum  
Vyāsas, inter poetas Usanases poeta. Casti- 38.  
gatio domantium sum, solertia sum acmulan-  
tium, silentiumque utique sum arcanorum;  
doctrina doctorum ego. Quodcumque tandem 39.  
omnium animantium semen, id ego sum, o  
Arjuna: non exstat ullūm, quod sine me sit,  
ens mobile ~~et incommutabile~~. Nullus est finis 40.  
divinarum mearum virtutum, o Arjuna: vex-  
ator! haec autem virtutis enarratio a me spe-  
ciminis vice prolata. Quaecumque mirabilis 41  
est substantia, fausta vel eximia, eam ipsam  
intelligo tu e splendoris mei portione ortam.  
At quid tibi tandem ~~sum~~ multiplici ista doc- 42.  
trina, o Arjuna? Stabilito ego hoc universo  
mundo singula mei portione, requievi.

istae Divum catervae te adeunt; nonnulli  
pavidè palmas suppliciter tendentes mussant.

"Ave!" dicentes magnorum Sapientum ac  
Beatorum catervae celebrant te hymnis per-  
puleris. Rudri, Aditadac, Vasys, Sādhyi,

22. Visvi, Asvines gemelli, Ventique, Fiducies  
coelestes, Genii, Divum ac Beatorum catervae,  
te suspiciunt, et stupefacti plane sunt cuncti.

23. Formam tuam ingentem, multa ora ac lumina  
gerentem, multa brachia, crura, pedes moven-  
tem, multa latera, multos dentes, exsertos os-  
tentantem, *formam istam, inquam*, intuentes

24. mundi consternantur, ac perfido ego. Coelum  
vertice ferientem, fulgidum, multicolore,  
ore hiantè, flammis grandibus oculis, te quum

intueor, perfellitur angustis mihi intus, nec  
firmitatem invenio, nec tranquillitatem, o

25. Vishnus. Dentibus exsertis minantia ora tua  
conspicuas, conflagrationis rerum postremae  
similia, plagas coelestes non distinguo, nec

lactitiam capio. Fave mihi, Deum domine,  
26. mundi columen! Istique, te versus, Diviti-  
umstrae nati cuncti, simul cum terrarum orbis

regum catervis, Bhishmas, Drōnas, nec non  
Solis filius (*Carnas*), simul cum nostris quo-

27. que proceribus, in ora tua festinantes incur-  
runt, dentibus exsertis formidolosa. Nonnulli  
inhaerentes dentium interstitiis cernuntur

28. contritis membris extremis. Sienti annuum  
multiplices torrentes versus Oceanum cursu  
directo ruunt, similiter isti generis humani

29. herois incurrunt in ora tua flammantia. Sicuti  
in accensam flammam muscae involant, ad  
necem impetu abreptae, similiter plane ad

30. impetu abrepti Lambes, devorans undique  
mortales integros, faucibus inflammatis. Ful-  
guribus implentes mundum integrum radii

31. tui acres effervescent, o Vishnus! Inarra  
mihi, quae-o, quisnam tu sis horrida forma,  
quaculis Salvere te jubeo, Deum maxime!  
Fave mihi! Dignoscere cupio te primacum:  
haud praesagio equidem, quidnam paret.

### ALMUM NUNES loquitur:

DIES sum mundi eversor, adultus, mortales 32.  
extinctum huc profectus. Te solo excepto non  
superstes erunt, quotquot congressi in ad-  
versis exercitiis bellatores. Quare tu age 33.  
exsurge! carpe gloriam, devictis hostibus!  
Fugere imperio pleno! A me scilicet isti per-  
cussi jam olim: nil nisi instrumentum esto tu,  
Ambidexter! Drōnamque, Bhishmamque, 34.  
Jajadranthamque, Karnam, nec non ceteros  
quoque bellando fortes a me percussos tu fori!  
Noli perturbari! Pugna! Vinces proelio ri-  
vales.

### SANTAYAS loquitur:

Audito hoc sermone Pulicricomi, palmas 35.  
suppliciter tendens, tremens, Arjunas salvere  
jubens denuo affatus est Krishnam: cum leni  
murmure, pavore attonitis, corpore inclinato:

### ANUSAS loquitur:

Stationem in te nactus, o sensuum dormitor, 36.  
honore suo mundus gaudet ac dicto audiens  
est. Gigantes terribi in diversas coeli palgas  
diffugiunt, omnesque te salutant Beatorum  
catervae. Et cur te haud venerarentur, mag-  
nanime, potiusrem BRACHMAS in ipso, primae-  
vam creatorem? O infinite! Decorum princeps!  
mundi sedes! Tu es simplex illud ac indivi-  
duum, enti ac non enti quod penitus subest.  
Tu es Divus primacrus, GENIVS, antiquus; 37.  
tu hujus Universi examinis thesaurus. Tu es  
omniscius ac scibile, summumque domicilium.  
A te expansum Universum, o infinite forms  
praeclite! Aër, Yamas, Ignis, Varunas, Lunus, 38.  
animalium sator tu, praeviusque. Salve,  
salveto milles iterumque denuo salve, salveto!  
Salvere a fronte, deinde a tergo te jubeo, et 40  
undecunque, o Universe! Infinita vi, immen-  
sa potentia praeditus tu universum perficis,  
ideoque es universus. Quum sodalem te ar-  
bitraret, vehementer quodcumque ditum:  
"Heus, Krishna! Heus, Iadvis proles! Heus  
tu, amice!" a me ignorante major-tatem tuam

42. istam, temere vel prae studio etiam; et quaecunque in re iocandi gratia minus honorifice a me habitus es in ambulando, decumbendo, considerando vel epulando, sive secreto, innocue, sive hisce coram: ejus veniam exoro a te ego immenso.
43. Pater es tu hujus mundi mobilis immobilisque, venerandusque magister gravissimus: haud tui par exstat, quomodo tandem superior alius quisquam vel in mundo
44. tergemino, o unico praepollens? Ideo venerandus, prostrato corpore, oro ego te ut mihi faveas, dominum laudibus celebrandum. Ceu patrem filio, ceu amicum amico, ceu amantem amatae te decet mihi, Dive, indulgere. Nunquam antea visum miraculum conspicatus, laetitia perfusus sum, simulque pavore percussus animus meus. Istam mihi visendam exhibe, Dive, formam! Fave mihi,
46. Deorum domine, mundi columen! Tiaratum, clavigerum, discophorum: cupidi equidem te perinde cernere. Illam ipsam formam quadribrachiam assumpsit, o mille brachiis praedita! omniformis!

ALMUM NUNEN loquitur:

47. A me propitio tibi, o Arjuna, forma illa praestantissima rena exhibita est, per virtutem mysticam, quae mihi inest; splendida, universalis, infinita, primaeva, quae propter te ab alio nemine antea fuerat conspicata. Non librorum sacrorum lectione, sacrificiis, meditationibus, nec laudationibus, neque caeremoniis etiam, neque acerrimis castimoniis tali

forma portis ego sum in mortalium aëro adspici ab ullo alio praeter te, heroica Kuruis proles. Ne tibi sit angor, nec perturbatio, visa forma ista mea tam horrenda. Discusso terrore, lactis animi, rursus tu hanc ipsam meam formam, quam desideras, intueere.

SANJAYAS loquitur:

His verbis Vāsudevās Arjuno annuens consuetam suam formam visendam exhibuit denuo, consolaturque est territum eum, conversus iterum in placidam speciem magnanimus ille.

ARJUNAS loquitur:

Conspecta hac humana tua forma placida, o mortalium votis expefite, jam tandem sum refectus, cogitationis meae compos, in conditionem naturalem redux.

ALMUM NUNEN loquitur:

Valde arduam adspectu istam, quam tu conspicatus es, formam, vel ipsi Divi ejus formae visendae semper sunt cupidi. Neque ego librorum sacrorum lectione, neque castimonia, nec largitione, nec sacrificio potis sum tali specie cerui, quali tu me conspicatus es. Cultu vero unico mihi oblato potis sum ego tali specie, o Arjuna, cognosci et adspici ponitus, et adiri quoque, hostium vexator. Mea opera qui perficit, in me intentus, mei cultor, ambitione exentus, exers inimiticiae erga cuncta animantia, is ad me pergit, o Panduida

## LECTIO XII.

## ARJUNAS loquitur

Sic perpetuo devoti qui cultores te observant, quive rursus individuum ac insensibilem horum utri devotionis maxime sunt gnari?

## ALIMUM NUMEN loquitur

- 2 Ad me directa mente qui me semper de  
voti observant, fide egregia imbuti, hi a me  
3 devotissimi existimantur Qui vero indivi-  
duum, indemonstrabilem, insensibilem observ-  
ant, omnia per se intem, incomprehensibilem  
4 coercita sensuum compage undique acquiri-  
liter affecti in sane me nanciscuntur, omnium  
5 animantium salute gaudentes Labor horum  
opero-rior, qui cogitando ad insensibile sese ap-  
plicant, insensibilis nimirum via vix a corpora  
6 libus impetratur Qui vero omnibus operibus  
mecum depositis, in me intenti, nulli praeter  
me oblata devotione, me meditantem observant,  
7 his ego extricator e vicissitudinum mortali-  
tatis oceano fio brevi tempore, Prithae fili,  
8 mecum cogitatione sua versantibus Mihi  
animum oppugnata, in me mentem colloca-  
Habitu utique mecum, deinde apud Superos  
9 sine dubio Sin vero cogitationem non vales  
in me componere immotam, assiduitatis de-  
votione tunc me conare adipisci, o contentor  
10 opum Si ne ad assiduitatem quidem suffici-  
unt vires, meis operibus intentus esto, mei  
gratia vel opem perficiens consummationem

- adepturus es Quod si ne hoc quidem vales 11  
facere, ad mei devotionem conversus, omnium  
operum fructus renuntiationem tunc facito,  
modeste animatus Potior sane est scientia 12  
assiduitate, prae scientia contemplatio nesti-  
matur, prae contemplatione renuntiatio, a re-  
nuntiatione tranquillitas proxime distat Odi 13  
immunis erga cuncta animantia, benignus,  
nec non misericors, non sui studio nec sui fi-  
ducia captus, idem in dolore ac voluptate,  
paciens, contentus, perpetuo devotus, tem- 14  
perans, propositi tenax, qui mihi animum  
mentemque tradit, mei cultor is mihi carus  
A quo non turbatur genus humanum, et a 15  
genere humano qui non turbatur, gaudia,  
iracundiae, terroris turbis qui solutus est  
is itidem mihi carus Nulla expectatione sus- 16  
pensus, purus, dexter, medius inter contraria,  
nichil sollicitus, omnibus inceptis qui renunti-  
avit, mei cultor is mihi carus Qui neque 17  
exultat, neque aversatur, nec moeret, nec de-  
siderat, fausta vel infausti exitus incertus  
qui mei cultor is mihi carus Aequanimus 18  
in hoste atque amico, tum in honore et contu-  
melia, in frigore et calore, in voluptate ac do-  
lore aequanimus, ambitione exentus, par 19  
sibi in vituperio ac laude, taciturnus, con-  
tentus re qualibet, domo carens, firmus consi-  
lii, cultui addictus homo mihi est carus Qui 20  
vero sanctum necet hocce, sicuti dictum, ob-  
servant, fide imbuti, in me intenti cultores,  
vehementer mihi sunt cari

## LECTIO XIII.

## ALBUM NOVEN loquitur

- 1 Hocce corpus, Kuntidis nate, TERRENI  
nomine nuncupatur Istud qui novit (*spi-*  
*ritus*), cum pronuntiavit TERRENI GNARUM
- 2 veritatis periti Me porro scias TERRENI  
GNARUM esse in omnibus TERRENI, o Bhā  
rata. Quae TERRENUM ac TERRENI GNARUM  
amplectitur scientia, ea vera scientia a mo
- 3 aestumatur Hocce TERRENUM quidnam sit,  
et quale, quibusnam modis mutabile, et unde  
id, et hucce (*Terreni gnarus*) quoniam sit,  
quolibetque capax id compendio ex me audi,
- 4 a Sapientibus multi decantatum rhyth-  
mus varius singulatum, in theologis sententis  
metrice concinnatus, circa principia rerum
- 5 versantibus, clare demonstratus Quamque ele-  
menta, sui conscientia, intellectus, ac invis-  
bile porro, instrumentumque corporali undecum,
- 6 et quinque sensuum perceptiones, cupido,  
aversio, dolor, blaptas, multiplex conditio,  
cognitio, pertinacia haec per TERRENUM  
mutationibus obnoxiū compendio (*scri-*  
*ptum*)
- 7 muntur Modestia sinceritas, innocentia,  
pitentia, rectitudo, magistri verecundia pu-  
ritas constantia sui coerctio abstinencia a  
rebus, quae sensibus observantur, recessio a  
sui studio geniturae, mortis scini morbi,
- 9 doloris, culpe respectus immunitas ab am-  
bitione et ab affectu erga liberos, conjugem,  
domum ceteraque ejusmodi continua cogita-  
tionum acquiescentia in optatis vel minus op-
- 10 tatis eventibus mihi dedita unius devotione  
culius si licet obervatus in secretis locis  
commoritur fuga oblationis in hominum
- 11 coitu perseverantia in cognitione ejus, quod  
super ejus est fructus et vera cognitio

perecipiendi perspectio haec declaratur scien-  
tia, inscitia, quae ab hac diversa est Quod 12  
cognoscendum, fil effabor, quo cognito aliquis  
ambrosia vescitur Sine initio summum Nu-  
men, neque ens et, neque non ens dicitur  
undique membris pedibusque instructum id, 13  
undique oculis, edula, ora habens, undique  
auditu praeditum, in mundo consistit, cuncta  
comprehendens, omnium sensuum faculta 14  
tibus colluces, ab omnibus sensibus segrega-  
tum, affectu immuno atque Universum sus-  
tentans, a qualitatibus exemptum et qualita-  
bus fructus, *ultrunque*, extrinsecus et intus 15  
in amantibus, immobile ac simul mobile  
Propter subtilitatem id discerni nequit, tum e  
longinquo positum, tum quasi coram, haud 16  
distributum amantibus, et quasi distribu-  
tum tamen insidens, amantiumque sus-  
tentaculum id cognoscendum, edax et rur-  
sus genitale Luminum quoque id lumen a 17  
tenebris remotum praedicatur, ipsa scientia,  
cognoscendum ac impetrandum scientia, cordi  
cujusque infixum. Sic TERRENUM, ac suū 18  
liter scientia et cognoscendum declarata  
sunt compendio Mei cultor, istud dignoscens,  
ad mentem essentiam conformatur Naturam 19  
istidemque Genium scias initio carere ambos  
priter, mutationesque qualitatesque scias e  
natura ortas In actu ministrum rerum agen- 20  
darum principium declaratur natura GENIUS  
in doloris ac voluptatis perceptione principi-  
um declaratur GENIUS naturae infusus in 21  
mirum particeps fit naturalium qualitatum  
propensio erga qualitates cuius est generati-  
onum ejus e bono vel malo utro Spectator, 22  
monitorque, sustentitor, percipitor, magnus  
dominus, summus spiritus quoque dicitur in  
hoc corpore GENIUS ille eximus Qui sic 23

- novit GENIUM naturamque simul cum qualitatibus, is, quocunque tandem modo versetur, 21. non amplius regeneratur. Contemplatione in semet ipsis perspicunt nonnulli spiritum sua ipsius ope, aliis rationali destinatione, operatione 25. rumque destinatione rursus alii; alii vero talem ignorantes, quum ex albis audire, eum observant. Illi quoque exsuperant mortalitatem, doctrinae sacrae ascultandae studio. 26. diosi. Quoties gignitur quolibet substantia, stabilis mobilisque, TERRENTI ejus qui terreni gnarus est, conjunctione id fieri scias, Bhāratā. 27. ratidarum princeps. Tandem in omnibus animantibus consistentem summum dominum, istis pereuntibus haud pereuntem qui cernit, 28. is vere cernat. Tandem vero cernens ubique praesentem dominum, non violat semet ipsum sua ipsius culpa; exinde pergit ad summum

iter. Naturae autem vi opera perfecta omnimodo qui cernit, necnon se ipsum eorum non 29. esse actorem, is vere cernit. Quando animantum privam essentiam in unitate comprehensam respicit, et inde quidem explicatam, tunc numen impetrat. Quia initio caret, 30. et qualitatum expers est summus, spiritus ille incorruptibilis, vel in corpore commorans, Sicuti omnivagus aether propter subtilitatem 31. non inficitur, sic ubicunque cum corpore congressus spiritus non inficitur. Sicut illuminat 32. unus universum hunc orbem sol, sic TERRENTI universum TERRENTI GNARUS illuminat, o Bhāratā. Hunc in modum discrimen inter 33. terrenum ac terreni gnatum, scientiae lumine, et emancipationem animantium a natura qui norunt, si ad summum procedunt.

## LECTIO XIV.

## ALBUM NUMEN loquitur:

1. Egregiam porro efflor scientiam scientiarum praesantissimam, qua cognita anachoretarum omnes ad egregiam consummationem hinc 2. sunt profecti. Hac scientia freti ad meae sanctitatis consortium progressi vel in nova creatione de novo haud gignuntur, neque in rerum dissolutione pereunt. Mihi pro 3. utero est magnum Numen in hoc factum depono equidem, ergo omnium animantium 4. hinc existit, o Bhāratā. E quolibet utero. Kuntidis nate, quae formae prodeunt, huius magnum Numen est uterus, ego semen praecens 5. bene poter Essentia, impetus, caligo hunc in modum deficiat qualitates et natura oritur

vinculis constringunt, o heros, in corpore spiritum incorruptibilem. Ex his essentia, 6. propter simplicitatem lucida ac sana, dulcedinis studio constringat, et scientiae studio, vir innocuus. Impetum affectibus cognatum scias, 7. et sitis ortum stimulo is constringat, Kuntidis nate, agenda studio mortalem Caliginem 8. vero ex inscitiā natam scias, fluctuationem cunctorum mortalium errore, desidia, aeterno ea constringat, o Bhāratā. Disscitur in dulcedine praepollet, impetus in actu, o Bhāratā, scientiam involvens viti caligo in errore praepollet unque. Impetu caliginisque devictis, 10. essentia existit, o Bhāratā, impetus existit, essentia et caligine devictis, caligo perinde,



11. essentia ac impetu *derictis*. Quando in hoc corpore, per omnes portas collustrato, subnascitur scientia, tunc noscat aliquis, essentiam adultam esse utique. Aviditas, alacritas, festinatio, inquietus agendi stimulus: haec impetu adulto nascuntur, Bharatidarum princeps. Hebetudo, tarditasque, error, stuporque pariter: haec caligine adulta nascuntur, Kuru.
14. ruis proles. Quando autem essentia adulta ad dissolutionem pergit mortalis, tunc ad sedes puras eorum, qui summum norant, progreditur. Impetu *adulto* ad dissolutionem profectus, inter agendi studiosos renascitur; porro dissolutus caligine *adulto*, e brute quodam utero renascitur. Operis honesti fructus fertur essentialis ac sine labe; impetus autem fructus, molestia; ignorantia, caliginis
17. fructus. Ex essentia nascitur scientia, ex impetu aviditas pariter; error ac stupor e caligine existunt, nec non ignorantia. Sursum eunt in essentia *permanentes*, in medio consistunt impetuosius, in infima qualitate versantes
19. deorsum eunt caliginosi. Quando neminem alium praeter qualitates aeternae spectator ille respicit, et id novit, quod qualitatibus praestat, tunc ad meam indelem is accedit.
20. Qualitatibus hisce tribus exsuperatis mortalis, e corpore genitis, genitum, morte,

senio aemolestia<sup>c</sup> liberatus, ambrosia<sup>c</sup> vescitur.

*ANUNAS loquitur:*

Quibusnam signis, qui qualitates hasce exsuperavit, dignoscitur, domine? quamnam vitam professus? et quomodo praevertit hasce tres facultates?

*ALYUM NUMEN loquitur:*

Qui tum claritudinem, tum alacritatem, 22. tum stuporem, Pandura, non aversatur, quando ea sese expröbunt, neque, quando recedunt, desiderat, assidens tanquam hospes, 23. qui, persuasus qualitates *intra fines suos* versari, consistit, neque vacillat; idem in molestia ac voluptate, sui compos, qui nihil interest inter glebam, lapidem et aurum, aequus 24. in rebus gratis ingratisque, aequus in vituperio ac sui laude, in dignitate ac contumelia 25. aequus, aequus inter utrasque partes, amicorum vel hostium; qui cuncta incepta dimisit: is qualitates exsuperasse dicitur. Quique me 26. non aliorum evagante cultus devotione veneratur, is, qualitatibus hisce exsuperatis, ad conditionem divinam conformatur. Numinis 27. nimirum ego sum sedes, ambrosiacque incorruptibilis, legis aeternae, ac voluptatis immensae.

## LECTIO XV.

## ALNUM NUNES loquitur:

1. Sursum agentem radices, deorsum agentem ramos sicam religiosam quandam praedicant perennem, cujus folia sunt versas: qui hunc
2. novit, is librorum sacrorum gnarus est. Deorsum sursumque expansi sunt hujus arboris rami, qualitatibus adulti, o rebus sensilibus germinantes, ac deorsum radices sunt propagatae, operum vinculis constrictae in aëro
3. mortali. Talis ejus forma non concepi potest in hoc orbe terrarum, nec finis, neque constitutio. Hac fice religiosa cum radicibus late serpentibus ense acuto aequanimitatis excisa,
4. deinceps iter istud est inquirendum, quo profecti non amplius revertuntur. Nimirum ad hunc primaevum Genitum ego deduco, unde
5. flumen istud antiquum dimanavit. Qui, arrogantiae et erroris expertes, ambitionis vitium devicerunt, constanter versantes in eo, quod supra spiritum est, et a quibus cupiditates recesserunt: a gemino affectu exsoluti, qui voluptate ac dolore designatur: hi incedunt, haud aberrantes, per iter hoc perpetuum.
6. Non illud illuminat sol, nec luna, neque ignis, quo ingressi haud revertuntur: id (est) domitium meum supremum. Mei portio quidem in animantium mundo, vitalis, sempiterna, animum cum quibus sensibus e naturae
8. gremio attrahit. Quodcumque corpus nanciscitur vel undeunque exit princeps iste spiritus, cum eo congregitur illis arreptis, sicuti
9. ventus odores ab ipsorum cubili arripit. Auditum, visum, tactumque, gustum, nec non olfactum inspectans ille, animumque rebus
10. sensilibus ministrat. Excitant, vel perma-

nentem etiam, vel fruientem, qualitatibus consociatum stulti non respiciunt: cernunt vero scientiae visu praediti; annitentesque devoti 11. eum cernunt in semet ipsis commemorantem, sed quamvis annitentes, qui spiritales nondum evasere, haud eum cernunt, intellectu destituti. Qui splendor in sole concretus mundum 12. illuminat totum, quique in luna, quique in igne: eum splendorem, meum esse scias. Terramque penetrans, animalia sustento ego vigore 13. meo, nutrioque herbas cunctas, conversus in succum, qui saporem illis impertit. Ego in 14. ignem conversus, animalium corpore diffusus, cum anima quavis coniungitur vel effluit, conjunctus, quatuor generum cibum edoquo. Et 15. ejusque ego cordi insideo: ex me est memoria, scientia ac ratiocinium: in librisque sacris universis ego sum et cognoscendus, et doctrinae theologiae auctor, iidem librorum sacrorum interpretes. Duo hi Genii in mundo 16. exstant, tum divinus, tum individuum: divinus est animantium universalitas: individuum in fastigio collocatus dicitur. Praeter hos 17. autem est plus Genitus supremus, summi spiritus nomine designatus, qui mundo tergemino penetrato, cum sustentat, incorruptibilis, princeps. Quia divinum ego exspero, ac 18. prae individuo etiam excello, isto per orbem et in libris sacris celebratus fui GENII SUPREMI nomine. Qui, errorum immunis, talem me cognoscit Genium supremum, is, universalitatis rerum gnarus, me colit omni vitae ratione, o Dhātata. Sic maxime arcenum praecceptum hoc a me declaratum est, vir innocens. 20. Hoc intellecto, sapiens aliquis fiat, atque omni negotio defunctus, o Dhātata

## LECTIO XVI.

## ALMUM NUVEN loquatur

- 1 Securitas, ingenu sui lustratio, in scientie destinatione perseverantia, largitudo, temporantia et religio, pia meditatio, castimonia,
- 2 rectitudo, innocentia, veritas, irae sedatio, liberalitas, calumniarum repudiatio, benevolentia erga animantes, alienis a lascivia
- 3 animus, mansuetudo, pudor, constantia, vigor, patientia, firmitas, puritas, nullum vindictae studium, modica de se opinio *haec sunt virtutes ejus, qui divina sorte nascitur, o Bbâ*
- 4 rata Simulatio, superbia atque insolentia, iracundia, nec sermo contumeliosus et ignorantia *hi sunt mores, jus, Prithio fili,*
- 5 qui daemone *causa* nascitur Divina sors ad emancipationem, daemoniaca ad vincula ducere consuetur Noli moerere! Divina sorte
- 6 natus tu es, o Pandana Duplex animantium natura est in hoc mundo, tum divina, tum vero daemoniaca Divina fuse declarata, dae
- 7 moniacam, Prithge fili, jam ex me audi Neque agendi nec cessandi rationem norunt homines daemoniaca, non puritas, nec vergetiam certa vivendi regula, nec veritas in us repe
- 8 titur Hi mundo nihil veri, nullam stabilem constitutionem inesse aiunt, et praeside eum carere, perpetuo existentem, quin imo, solam
- 9 libidinem pro causa ei subesse In hac opinione defixa, mente pessumdata, parum intelligentes, ruunt vehementer in actus, in mundi
- 10 perniciem intenti Libidini inextinguibili dediti, fruide, superbia, temeritate muniti, stultie ineptias ruepantes, prorumpunt, vitam impura professi, cogitatione sine termino evagante frecti, leto omnia finiri, libidinis satiandae studiosi "Quatenus licet *(fruanur luce!)*" sic statuto Spercentis liquescit impliciti, in libidinem iraque promi, quae

runt, libidine sua fruendi gratia, opes iniquitate accumulatas "Istud hodie a me captum, 13  
"illud nunciscar desiderium, istud adest, illud  
"quoque mala rursus eveniet lucrum, iste a 14  
"me caesus millicus, credamque ceteros  
"etiam Princeps ego sum, ego delicias affluens, consummatus ego, praepollens, felix,  
"opulentus sum, generosus quis alius mei 15  
"similis? Sacrificabo, largiar, commensabor"  
Talia sibi persuadent, ignorantia occaecati  
Multiplica cogitatione perturbati, erroris rotis 16  
bus involuti, proclives in libidines suas explendas, praecipitant in infernum impurum  
Opum de se elati, opibus, superbia, temeritate muniti, operantur numerum sacris hi ad  
simulationem sanctitatis haud rite perfectis, sui studio, violentiae, arrogantiae, libidini, 18  
iracundiae dediti, me in sui ipsorum aliusque personis perosis obtretractores Hosce ego infensos *michi*, atroces, infimos hominum in mortalitatis vicissitudinibus comicio identidem infaustos in uteros daemoniaco Daemoniaco 20  
utero inclusi, dementes, e generatione in generationem, me haud nacti quidem, Kuntidis nate, denique infamam viam ingreditur  
Triplex infami ea est porta, qua semet ipsos 21  
pessumdant libido, iracundia, nec non avaritia, idcirco istam tradem quis devitet Hisce 22  
libertus vir, Kuntidis nate, caliginis portis tribus, sectatur suam salutem, deinde viam supremam ingreditur Qui, legis scriptae praeceptis neglectis, vitam degit ad libidinis arbitrium, is neque consummationem adipiscitur, nec felicitatem, nec viam supremam Igitur 24  
lex scripta auctoritas tibi esto in rerum agendum vel omittendarum discernimine, Cognito legis scriptae praeceptis imperato opere, perigrare istud huic te deceat

## LECTIO XVII.

## ARJUNAS loquitur

- 1 Qui, legis scriptis praeceptis neglectis, sacrificiant fide imbuti quatenus horum est status, o Krishna? utrum essentia, an impetus vel caligo?

## ALBUM NUNEN loquitur

- 2 Triplex existit fides mortalium. Nascitur  
 3 ea e cujusque indole essentialis, nec non im-  
 3 petuosa, et caliginosa. Hanc ausculta. Ingeni-  
 4 cujusque imago est *quis fides*, o Bhārata.  
 4 Fide praeditus quilibet homo, cui rei fident  
 5 habet, talis est utique. Scire faciunt homines  
 5 essentielles Divis. Genus Gigantibusque im-  
 6 petuosi, Manibus Lemerumque gregibus ali-  
 7 sacra faciunt caliginosi homines. Qui lege  
 8 scripta haud comprobatis sese castigant casti-  
 9 mosus homines, cum simulatione ac sui fiducia  
 10 copulati, hinc inde, commotione, violentia ob-  
 11 sessi, vexantes corpori insidentem compagem  
 12 vitalem, dementes, et ne perinde intrais cor-  
 13 poris recessibus insidentem. hosce seras dae  
 14 moribus addictos. At enimvero cibus etiam  
 15 singulis triplex gratus est, triplex sacrificium,  
 16 castumque, nec non largitio. Horum hancce  
 17 distinctionem ausculta. Aevum, substantiam,  
 18 robur, sanitatem, voluptatem, hilaritatem  
 19 augentes, capidi, mites, solidi, suaves cibi es-  
 20 sentialibus hominibus grati sunt. Acres, acidi,  
 21 salsi, nimis fervidi, pungentes verbi inflam-  
 22 mantisque cibi impetuosos placent, doloris,  
 23 molestiae, morborumque focundi. Viperae,  
 24 insipidae, et quae factore corruptae sunt, vel  
 25 rejectae etiam et obsoecatae dapes caliginosis  
 26 gratiae sunt. Quod ab eis, qui nullam inde  
 27 praemium captant, offertur sacrificium cum  
 28 patrum respectu, nullo alio consilio menti infuso

- 29 nisi ut sacrificandi officium expleatur, id est  
 30 essentiale. Praecepta autem praemii expec-  
 31 tatione, simulandaeque pietatis gratia etiam  
 32 quod perficitur, Bhāratidarum optima, id sa-  
 33 crificium scias esse impetuosum. A ritu che-  
 34 num, celebratum sine cibi distributione, sine  
 35 carminibus solemnibus, mercede sacerdotibus  
 36 negata, fide destitutum sacrificium caligino-  
 37 sum nuncupatur. Reverentia erga Deos, 14  
 38 Brāhmanes, magistros doctosque, puritas,  
 39 rectitudo, vita ad theologicum studium confor-  
 40 matis, innocentia haec ad corpoream castimo-  
 41 niam referuntur. Sermo nullum commoti-  
 42 onem excitans, audacis et comitatus plenus  
 43 nec non tacitae lectionis (*libro sacrarum*)  
 44 consuetudo haec ad omni castimoniam refer-  
 45 untur. Mentis serenitas, benignitas, silen-  
 46 tium, sui coercitio, indolis lustratio haec ad  
 47 spiritalem castimoniam referuntur. Fide in  
 48 signi existimantiam hunc in partem servatam,  
 49 ab hominibus nullum inde praemium captum  
 50 dignitatem ac reverentiam, sibi comparandi  
 51 gratia, nec non cum simulatione pietatis quae  
 52 castimonia exerceatur, et in hoc aevo declarata  
 53 est impetuosus, levis, infirma. Quae ex inepto 10  
 54 commento ad sui ipsius eructum exerceatur  
 55 castimonia, vel alius divini incendi gratia  
 56 ea caliginosa pronuntitur. Hac persuasione, 20  
 57 largiendi officium nobis incumbere, quae lar-  
 58 gitio fit ei, qui haud gratus est apud po-  
 59 tentes, iusto loco ac tempore, et pro merito,  
 60 ex largitio essentialis memoratur. Quae vero 21  
 61 favoris mutui captandi gratia, vel praemii res  
 62 pectum quoque fit, atque reluctanter, ea largitio  
 63 impetuosus memoratur. Quae itaque portio 22  
 64 loco ac tempore fit largitio atque inter indignos,  
 65 sine comitate, cum contumelia, ea caliginosa

23 pronuntiatur OM, id, EVS huncvā modum  
designatio numinis triplex memoratur, a quo  
Brachmam, librique sacri ac sacrificia olim  
24 ordinata sunt Ideo hac syllaba OM pronun-  
tiata, sacrificii, largitionis ac castimoniae actus  
religione imperati inchoantur semper ꝛ theo-  
25 logus "Id ipsum est," sic statuto, sine pro-  
prie expectatione sacrificii et castimoniae actus,  
nec non largitionis actus vani perficiuntur ab  
26 is, qui emancipationem suam desiderant De

veritate ac honestate istud vōcūbulum EVS  
adhibetur, de laudabili opere similiter adhi-  
betur, Prithae fili, eadem vox In sacrificio, 27.  
castimonia, largitione constantꝛ quoque EVS  
appellatur, nec minus opus horū gratia sus-  
ceptum EVS nomine nuncupatur Quod 28  
cunque sine fide peragitur, sive sacrificiū sit,  
seu largitio, seq castimonia, sive opus, NO-  
MIS dicitur, Prithae fili neque id valet post  
mortem, neque in hoc aevo

## LECTIO XVIII.

## ARJUNAS loquitur

1 Abdicatōnis, o heros, verum naturam en-  
pno cognoscere, dimissionisque, sensuum do-  
mutor, singularum separatim, o Kesis inter-  
factor

## ALVUM NUNEX loquitur

2 Optioni peritus opum operum abdicatōnem  
abdicatōnis nōmine vates intelligunt, om-  
nium operum praecui dimissionem praedicant  
3 dimissionem sermonis periti Dimittendum  
culpaē instar esse opus quodlibet, nonnulli  
docuere philosophi, ad sacrificiū largiti-  
onem, castimoniam pertinentis opus haud di-  
mittendum, rursus ali Decretum meum  
4 iam auscultā super dimissione, Biharatidorum  
optime Dimissio videlicet, viroꝝ princeps,  
5 triplex pronuntiata est Ad sacrificiū, lar-  
gitionem, castimoniam pertinentis opus haud  
dimittendum, facieꝛ luna lūitque Sacri-  
ficiū, largitio, nec non castimonia, sunt lus-  
6 tra nūa sapientum Sed et ista opꝛ, (s e  
telluꝛ iulati gerendū et s p) ambulatione

fructuque dimissis, peragenda sunt, Prithae  
fili, hoc est decretum meum certum ac supre-  
mum Necessariū vero operis abdicatō haud 7  
consentanea est istiusmodi operis intermissio  
a stultitia perfecta caliginosa praedicatur  
Difficile esse reputans, si quis opus quoddam 8  
prae formidine corporalis molestiae dimittit,  
is, facta dimissione impetuosā non sano di-  
missionis fructum percipiat "Peragendum 9  
est!" sic statuto, quodcunque opus necessa-  
rium peragitur, o Arjuna, ambulatione fructuque  
dimissis haec dimissio essentialis aestimatur  
Neque aversatur manus prosperum opus, nec 10  
prospero inhaeret dimissioꝝ, essentiae conso-  
ciatus, prudens, dubitatione exentus Nequa 11  
quam fieri potest, ut homo corpore indutus  
opera dimittat omnino, qui vero operum fruc-  
tum dimittit, is dimissioꝝ, hoc nomine appel-  
latur Inopatus, optatus, mixtusque, triplex 12  
operis fructus obtingit non dimittentibus post  
obitum, at dimittentibus non aspernit Quin 13  
que haec, o heros, principia doce ex me, ra-  
tionali demonstratione explicatꝛ, ad consum-

- 14 *nationem* cuiuscunque operis necessaria regimen, deinde actor, et instrumentum spectatum  
diversum, varique singulatum habitus, Iaturnoque quinto loco accedens Corpore, voce,  
15 annuo quodcunque opus aggreditur homo, seu justum, sive iniquum, quia haec sunt eius  
16 principia Quod quum ita sit, qui actorem semet ipsum duntaxat cernit prae mentis ruditate, non is vere cernit stolidus Cuius in  
17 dolos non inflata est sui fiducia, cuius mens non polluitur, is, vel occisus, laqueo mortalibus, neque occidit, neque vinculis constringitur  
18 Cognitio, res cognoscenda, cognitor hoc triplex est agendi momentum, instrumentum,  
19 opus, actor haec triplex operis summa Cognitio, opusque, actorque, trifariam singula pro  
qualitatum discrimine declarantur qualitatibus ex ordine enumeratis haec porro auscultat  
20 Qui *cognitione* quis in omnibus, quae existant, unicuique existendi elementum incorruptibile cernit, indiscretum in discretis, eam cogniti  
21 onem veras essentialem Singulatum autem quae cognitio varios existendi modos pecu  
liares novit in omnibus quae existunt, hanc cognitionem scias esse impetuosam Quae  
22 vero ad singulum negotium applicata est, quasi sit universitas rerum, principis carens, veri summae hand consentanea atque angusta,  
23 ea *cognitio* caliginosa nuncupatur Quodeumque necessarium opus, ambitione reposita, sine ira et studio peragitur ab homine fructum  
24 huius *captante*, id essentialiter dicitur Quod vero opus ab homine libidines captante vel etiam fiducia sui dato pergitur, cum magno  
25 molimine, id impetuosum nuncupatur Sine respectu pendens inde perniciem, iniuriam et propriarum rerum stulto pergitur opus id  
26 caliginosum nuncupatur Ambitionis expere, minime quiquiloquus const utia ac fortitudine praeditus, in eventum prospero sive improspere  
27 immutatus rector essentialis dicitur Affectibus commotus operis fructum captans, avidus, ad iniurias inferendas pronus impurus, exultatio  
nem et moerori obnoxius actor impetuosus

praedicatur Ineptus, vili, contumax, ma  
lignus, otiosus, piger, animum despondens  
morosque nectens actor caliginosus dicitur  
Mentis divisionem nec non constantem se  
29 cundum qualitates tripartitum auscultat, declaratam plene ac singulatum, contentor eum  
Quae aggrediendi ac recedendi opportunita  
30 tem, quid faciendum sit vel non faciendum, periculum ac securitatem, nexum solutionem  
que novit mens, ea, Prithae fili, est essentialis  
Qua quis justum et injustum, tum etiam quid  
31 faciendum et non faciendum, incongrue digne  
deat, ea mens, Prithae fili, est impetuosus  
Quae injustum pro justo habet caligine involuta, et omnes res in contrarium vertit ea  
32 mens, Prithae fili, est caliginosa Quae constantia quis sustentat animum, spiritum  
vitalem, sensus actusque in devotione nusquam  
33 evagante ea constantia, Prithae fili, est essentialis Quae veram constantiam quis honestum  
utile, dulces sectatur, o Arguna, cum ambitione,  
34 fructuum cupidus ea constantia, Prithae fili, est impetuosus Qui veterum, pavorem, sol  
35 licitudinem, moerorem, recedendum non exulit insipiens ea constantia, Prithae fili, est caliginosa Voluptatem vero nunc triplicem audi  
36 ex me, Bharatidarum princeps Ubi quis consuetudine delectatur, atque ad molestiae finem pervenit, quidquid, circa marginem veneni  
37 instat, in fundo nectaris est simile ea voluptas essentialis declaratur, e mentis ipsius sermitate nata Quodquid propter copulationem  
38 sensuum cum rebus sibi subiectis circa marginem nectaris est simile, in fundo veneni instat ea voluptas impetuosus memoratur Quae  
39 circa marginem et in consequentibus voluptas delusio est animi, veterum, meriti tunc temeritatem augens, ea caliginosa nuncupatur  
Non ullam exstat sive in terris, sive, ultra  
40 ex parte, in caelo et inter Divos ens, quod immune sit naturalium harum trium qualitatum Brachmanorum, militum, opificum  
41 vorumque, o hostium rector, munera distributa sunt secundum qualitates e cuiusque

- 42 indole nascentes Tranquillitas, continentia,  
puras, patientia, nec non rectitudo, scientia  
universalis et peculiaris, fides rebus divinis  
habita, *haec sunt* Brachmanorum munera, ex  
43 ipsorum indole nata Virtus bellica, splendor,  
constantia, liberalitas, statio in proclis intre-  
pida, liberalitas et imperatoria dignitas *haec  
sunt* militum munera, ex ipsorum indole nata  
44 Agricultura, armentorum cura, mercatura  
*haec sunt* opificum munera, ex ipsorum indole  
nata Ministeriale munus quoque serui est  
45 proprium, ex ipsius indole natum Suo qua-  
leunque munere contentus consummationem  
impetrat homo Suo munere contentus quo-  
modo consummationem nanciscatur, id nunc  
46 audi Unde est origo animantium, a quo  
Universum hoc expansum, *hunc* suo quisque  
munere veneratus, consummationem adipisci  
47 tur mortalis Satus est suo officio, etsi defi-  
cientibus viribus, fungo, quia aliquam officium  
accurate implere Sui ipsius indole determi-  
natum opus pergens non incidit in peccatum.  
48 Connatum opus, humanis nate, quamvis cum  
culpa conuocatum, ne quis deserat Omnia  
incepta mortalium numerum culpa sunt invo-  
49 luti, sicuti ignis fumo Inambitiose animatus,  
indique se continens, nullo cupidum sti-  
mulo incitatus, ad omni consummationem sum-  
50 mam abiectione progreditur Consummati-  
onem adeptus, quomodo Numen penade adi-  
piscitur id ex me diuice breui comprehensum,  
humanis nate quae sedes scientiae summa  
51 est Mente pura devotus, sanos et reliqua  
cujusmodi dimittens, propensione et aversione  
52 procul habitus, solitudinem petens, levi victa  
utens, voce corpore, animoque coarctis, in  
contemplationis devotionem intentus, semper  
53 a lammunitatem ab affectibus applicatus, sui  
sui fiduciam, violentiam, superbiam, libidinem,  
iram, auaritiam expulsi, sui commodi inveni-  
ous, tranquillus, et ad divinam conditionem  
54 conformatur Numinus consorti, serenus, nec  
moerret, nec desideret, aequalis erga cuncta  
55 animantis mei cultum accipit summum *Ex*

cultu me cognoscit quatuor quilibetque sim,  
pensus Deinceps me pensus cognito, adit  
me protinus Is quoque, qui aeneta opera 56  
continuo peragit, me fretus, meo favore nanci-  
scitur viam aeternam, nunquam silentem  
Cogitatione cunctis operibus in me depositis, 57  
mei studiosus, mentis devotione fretus, mei  
contemplator saepe esto Me contemplans 58  
omnia discrimina meo favore trajicies, ut vero,  
sui tu pro tua fiducia me non auscultaveris,  
peribis Quod fiducia tua fretus, te haud 59  
purgaturum esse statuis, frustra est hoc pro-  
positum tuum arcturi te impellet Proprio 60  
munere ex indole tua orto, humanis nate,  
constrictus quod non vis facere errore ductus,  
id facies vel iuvitus Dominus cunctorum 61  
animantium in cordis regione, o Arguna, con-  
sistit, cunctos amantes, tota hac volubili  
62 vectos, deludens Miga sua Hunc igitur  
tanquam periculum ad omni reverentia, o  
Bhârata, hujus favore suamnam tranquillita-  
tem, stationem adeptus es sempiternam  
Sic tibi scientia tradita est a me, arcano magis 63  
eternum aeterna Haec integra perpensa, quomodo  
tibi placet, ita facito Omnium maxime ar-  
64 canum amplius audi meum praestantissimum  
sermonem, gratus es mihi, certus consili-  
ideo effabor tibi quod salutare sit Mihi mente 65  
deditus esto, meo cultu, mihi lith, me salvere  
jube, me utique adibis Verum tibi polliceor  
Carus tu mihi es Cunctis religionibus di 66  
missis me tanquam unicum periculum sectare  
ego te ab omnibus peccatis liberabo Noli  
moerere! Hoc a te nec profano, neque irre 67  
verenti unquam, neque contumaci est eval-  
gandum, neque ei qui mihi obtreecat Qui 68  
hoc prae antissimum arcanum mei cultionibus  
tradet, summo honore mihi tributo, is ma-  
adibit sine dubio, neque isto mortalium quis 69  
quam gratiora mihi faciet, neque enim mihi  
isto alius quicquam canor in terris Quique 70  
perleget hocce sanctum colloquium inter nos  
ambos, ab eo scientiae sacrificio adorari ego  
potero hic stat sententia Quique fidei plenus 71

homo sine obsecratione id modo auscultaverit,  
is quoque, liberatus, faustos, mundos eorum  
nanciscetur, qui piis operibus functi sunt.

72. Num istud auscultatum a te, Prithae fili, in  
unum intēta cogitatione? num ignorantiae  
confusio discussa ex te, contemnitur opum?

*ARJUNAS loquitur:*

73. Discussa confusio, recordatio est accepta a  
me tuo favore. Confirmatus sum, dubio di-  
remto: exsequar sermonem datum.

*SANJAYAS loquitur:*

74. Sic ego Vāsudēvae Prithidaeque magnani-

mi colloquium hocce audiebam, mirabile, pi-  
lorum horrorem efficiens. Vyāsae favore 75.  
postquam audiui istud mysterium ego sum-  
mum, devotionem *nimirum*, devotionis prin-  
cipe ipso Krishna coram enarrante, o rex, 76.  
recordatus, denuoque recordatus colloquium  
istud mirabile Pulricomi Arjunaeque, sanc-  
tum, gaudeo quovis temporis momento. Is- 77.  
tamque recordatus, denuoque recordatus for-  
mam, ultra quam fici potest, mirabilem Haris,  
stupore ingente perceller, o rex, et gaudeo  
iterum iterumque. A qua parte *pugnat* de- 78.  
votionis dux Krishnas, a qua parte Prithae  
natus arcitenens, ibi Fausitas, victoria, prin-  
cipatus, cuncta ea stabilia Sic stat sententia





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logical term, to express the application of the mind in spiritual things, and the performance of religious ceremonies. The word *Yōge*, a devout man is one of its derivatives. If the word *devotion* be confined to the performance of religious duties, and a contemplation of the Deity, it will generally serve to express the sense of the original, as will *devout* and *devoted* for its derivatives.

11 49 *Wisdom*—Wherever the word *wisdom* is used in this Translation, is to be understood inspired wisdom, or a knowledge of the Divine Nature. The original word is *Gnān*, or as it is written *Jnān*.

13 62 *Folly*—In the original *Mōhā*, which signifies an embarrassment of the faculties, arising from the attendant qualities of the principles of organized matter.

14 1 *The practice of deeds*—The performance of religious ceremonies and moral duties, called *Kārmā-Yōg*.

16 10 *Brūhmā*—The deity in his creative quality.

16 17 *Naith no occasion*—Naith no occasion to perform the ceremonial parts of religion.

— 20 *Attained perfection*—That degree of perfection which is necessary to salvation.

19 39 *Desire*—The will, as presiding over the organs, the heart and the understanding.

— 42 *The resolution*—In this place resolution means the power of distinguishing the truth of a proposition the understanding.

— *He*—The soul, or universal spirit, of which the vital soul is supposed to be a portion.

21 12 *Worship the Devātas*—The word *Devāta* is synonymous with *Dee*, *Dev*, or *Deb*, as it is synonymously pronounced. The Angels, or subordinate celestial beings, all the attributes of the Deity, and every thing in Heaven and Earth which has been personified by the imagination of the Poets.

23 31 *And where, O Arjoon, art there another I—fit for him* is understood. The sentence would perhaps read better in this form "He who neglecteth the duties of life is not for this world, much less for that which is above." But the other translation is literally correct.

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24 35 *In me*—In the Deity, who is the universal spirit.

25 41 *Have no power to confine*—Have no power to confine the soul to mortal birth.

27 13 *In the nine gate city of its abode*—The body, as furnished with nine passages for the action of the faculties the eyes, nose, mouth, &c.

— 14 *The powers nor the deeds of mankind*—To understand this, and many similar passages, it is necessary to be apprized that the Hindoos believe that all our actions, whether good or evil, arise from the inherent qualities of the principles of our constitutions.

34 44 *The man, &c*—e. That the desire of becoming a devout man is equal to the study of the *Veds*. [The meaning is, says the Rev. G. Weigle, that "one who is truly devoted has a prospect of eternal bliss, and though by some mischance he may be sent down to this earth again, yet it will be under the most favorable circumstances, he will, by former habits, feel himself drawn towards the right path even against his (momentary) inclination, (अपेक्षित) and longing for intuitive wisdom (अनुमानमयज्ञान) he will leave behind him (प्रवेष्टित, as Schlegel has it,) the *वेद उक्त*, that is the *literal veda*, or as we should say, the *letter of the law*.]

36 5 *Of a vital nature*—The vital soul.

— 6 *Learn that these two*—Matter and spirit.

— 12 *Sūctā, Rājā, Tāmā*—Truth, passion, darkness, or, as the words are sometimes used white, red, black.

37 16 *The usher after wealth*—Such as prey for worldly endowments.

— 20 *And are governed by their own principles*—By the three ruling qualities already explained.

39 3 *Adhāt ātmā, &c*—An *Kṛishna's* answer to the several questions of *Arjoon* has something mysterious in it, I will endeavour to render it more comprehensible.

*Adhāt-ātmā*—literally signifies the over-ruling spirit, by which is implied the divine nature.

*Kārmā*—signifies action, whereby is to be understood his creative quality.

*Ahāt bhūta*—signifies he who ruleth over created beings the power of the Deity to destroy.

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- Adhēṣṭa duṣṭ*—literally means *superior to fate*, and is explained by the word *Pūrūṣa*, which, in vulgar language, means no more than man, but in philosophy it is a term in theology used to express the vital soul, or portion of the universal spirit of *Brahm* inhabiting a body. So by the word *Mahā-Pūrūṣa* is implied the Deity as the *primordial source*. These terms are used in a metaphysical work called *Patanjali*, wherein God is represented under the figure of *Mahā-Pūrūṣa*, the great man orphic progenitor, in conjunction with *Prakṛti*, nature or first principle, under the emblem of a female engendering the world with his *Maya* or supernatural power.
- 41 13 *Om*—This mystic emblem of the Deity is for bidden to be pronounced but in silence. It is a syllable formed of the letter *a*, *u*, *ṣ*, which in composition coalesce, and make *Ṡ*, *O*, and the nasal consonant *m*. The first letter stands for the Creator, the second for the Preserver, and the third for the Destroyer.
- 17 *A thousand revolutions of the Yōgs*—Is equal to 4320,000,000 years. An ingenious mathematician, who has resided in India, supposes that the *Yōgs* are nothing more than astronomical periods, formed from the coincidence of certain cycles, of which those of the precession of the equinoxes and the moon are two. The word *Yōg*, which signifies a *juncture* or *joining* gives good grounds for such an hypothesis.
- 44 5 *And all things are not dependent on me*—This ambiguity is removed by the following simile of the air in the ether.
- 7 *Kalp*—The same as the day of *Brahma*, a thousand revolutions of the *Yōgs*. The word literally signifies *formation*.
- 8 *The whole, from the power of nature, without power*—This passage is agreeable to the doctrine of the influence of the three *Gōṇa*, or qualities, over all our actions.
- 10 *It is from this source*—Because of the supervision of the Supreme Being.
- 13 *Other Gods*—Whenever the word *Gods* is used in this Translation, the subordinate supernatural beings are implied.

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- 45 17 *Veds*—The word *Ved* signifies *learning*. The sacred volumes of the Hindoos, of which there are four, supposed to have been revealed from the four mouths of *Brahma*. It is remarkable that *Kṛishna* mentions only the three first, it may therefore be presumed that no more existed in his time.
- 45 20 *Soma*—is the name of a creeper, the juice of which is commanded to be drunk at the conclusion of a sacrifice, by the person for whom and at whose expense it is performed, and by the *Brahmans* who officiate at the altar.
- *Indra*—is a personification of the visible heavens, or the power of the Almighty over the elements. He is the sprinkler of the rain, the roller of the thunder, and director of the winds. He is represented with a thousand eyes, grasping the thunderbolt.
- 46 28 *Sannyāsē*—one who totally forsaketh all worldly affairs, but *Kṛishna*, in order to unite the various religious opinions which prevailed in those days confines the word *Sannyās* to a forsaking of the hope of reward.
- 47 32 *Women*—In the *Veds* it is declared, that the souls of women, and of the inferior tribes, are doomed to transmigration till they can be regenerated in the body of the *Brahmans*.
- 33 *Rajarshees*—from *Raja* and *Reshee*, Prince and Saint.
- 2 *Soors*—Good angels.
- *Maharshies*—Great saints, of whom there are reckoned seven who were at the creation produced from the mind of *Brahma*.
- 48 6 *Manoos*—Four other beings, produced at the creation from the mind of *Brahma*.
- 49 12 *Reshees*—Saints.
- *Devarshees*—Deified saints.
- *Narad*—One of the *Devarshees*, and a great prophet, who is supposed to be still wandering about the world. *Nara* signifies a thread or clew; a precept, and *Da Giver*—Wherever he appears he is constantly employed in giving good counsel.
- 15 *Dancoos*—Evil spirits, or fallen angels, the offspring of *Danco* (few).

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- 49 15 O first of men!—Arjoon makes use of this expression as addressing the Deity in human shape
- 50 21 *Adetiyas*—The offsprings of *Adetee* (f) (that may not be cut off) There are reckoned twelve, and are nothing more than emblems of the sun for each month of the year Their names are *Varoon*, *Soorya*, *Vedany*, *Bhanoo*, *Rendee*, *Baree*, *Gabhaslee*, *Yam*, *Swarna reta*, *Deerakar*, *Meetra*, *Vahnoo*
- — *Vahnoo*—He who filleth or possesseth all space. One of the twelve suns, and the name of the Deity in his preserving quality.
- — *Baree*—The river—One of the names of the sun
- — *Mareetee*—One of the eight points of the heavens
- — *Mareets*—The winds
- — *Saare*—The moon
- — *Nakshatras*—Dispellers of darkness. The 18 constellations through which the moon passes in its monthly course Constellations in general
- 22 *Sam*—The first of the four books of the *Vedas*, composed to be chanted or sung
- — *Vasara*—One of the names of *Eendra*
- 23 *Sankar*—One of the names of *Scer*, or *Fate*
- — *Roodras*—Eleven distinctions of *Scer*, or *Fate*
- — *Vedteea*—The God of riches, otherwise called *Loover* He is said to preside over the regions of the north, and to be the chief of the *Lakshas* and the *Shakshas*, two species of good and evil Genii
- — *Purak*—The God of fire He is supposed to preside over the south east quarter
- — *Vasoo*—Fight of the first created Beings of *Drakhu*
- — *Verod*—The north pole of the terrestrial globe, fabled by the poets to be the highest mountain in the world It is sometimes, by way of pre-

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- — eminence, called *Soo-herdo* It is remarkable that the word *Meroc* signifies a centre or axis
- 50 24 *Vrechaspatree*—The preceptor of the *Devs* or *Deurs*, the planet Jupiter and *Dia Fous*.
- — *Shanla*—Otherwise called *Karttek*, the general of the celestial armies.
- 25 *Bhreegeo*—One of the first created beings introduced from the mind of *Brahma*
- — *The monosyllable*—The mystic word or monosyllable *Om* already explained
- — *Vap*—A silent repetition of the name of God.
- — *Heemelay*—The chain of snowy mountains which divide India from Tartary, and which, from the immense distance they may be seen, are supposed to be as high as any upon the face of the Globe
- 26 *Amratia*—The Peepal tree
- — *Cheetra rath amongst Gandhars*—The title of chief of the *Gandhars* or celestial chariots the *Gandharv* of the painted chariot
- In the *Mahabharat* is to be found a very entertaining story of a combat between him and *Arjoon*, wherein he is defeated, and, his painted chariot being destroyed by a fiery arrow shot from the bow of his opponent, he resolves to change his name to *Dagdha rath*, or the *Gandharv* of the burnt chariot.
- 27 *Oochukrara*, who arose with the *Amrctas*, or the water of life, from the ocean—The story of churning the ocean for what are called the *Chowda Rattan*, or fourteen jewels, is of such a curious nature, and, in some parts, bears such a wonderful affinity to *Milton's* description of war in heaven, that the Translator thinks it will afford the reader an agreeable contrast to the subject of this work, and serve as a further specimen of his version of the *Mahabharat*, from which both are extracted.

## AN EPISODE FROM THE MAHABHARAT,

## BOOK I CHAPTER 15

"There is a fair and stately mountain, and its name is *Meroc*—a most exalted mass of glory, reflecting the sunny rays from the splendored surface of its lifted horns,

It is clothed in gold, and is the respected haunt of *Devs* and *Gandhars*. It is inaccessible, and not to be encompassed by sinful man; and it is guarded

by dreadful serpents. Many celestial medicinal plants are on its sides, and it stands, piercing the heavens with its aspiring summit, a mighty hill inaccessible even by the human mind! It is adorned with trees and pleasant streams, and resoundeth with the delightful songs of various birds.

The *Soors*, and all the glorious hosts of heaven, having ascended to the summit of this lofty mountain, sparkling with precious gems, and for eternal ages raised, were sitting, in solemn synod, meditating the discovery of the *Amreeta*, or water of immortality. The *Dee Narayan* being also there, spoke unto *Brahma*, whilst the *Soors* were thus consulting together, and said, "Let the ocean, as a pot of milk, be churned by the united labour of the *Soors* and *Ascoors*, and when the mighty waters have begun stirred up, the *Amreeta* shall be found. Let them collect together every medicinal herb, and every precious thing, and let them stir the ocean, and they shall discover the *Amreeta*."

There is also another mighty mountain whose name is *Mandar*, and its rocky summits are like towering clouds. It is clothed in a net of the entangled tendrils of the twining creeper, and resoundeth with the harmony of various birds. Innumerable savage beasts infect its border, and it is the respected haunt of *Keenars Dees*, and *Apsaras*. It standeth eleven thousand *Yojan* above the earth, and eleven thousand more below its surface.

As the united hands of *Dees* were unable to remove this mountain, they went before *Vishnoo*, who was sitting with *Brahma*, and addressed them in these words: "Exert, O masters, your most superior wisdom to remove the *mountain Mandar*, and employ your utmost power for our good."

*Vishnoo* and *Brahma* having said, "It shall be according to your wish," he with the lotus eye directed the King of Serpents to appear, and *Ananta* arose, and was instructed in that work by *Brahma*, and commanded by *Narayan* to perform it. Then *Ananta*, by his power, took up that king of mountains, together with all its forests and every inhabitant thereof, and the *Soors* accompanied him unto the presence of the Ocean, whom they addressed saying, "We will stir up thy waters to obtain the *Amreeta*." And the Lord of the waters replied,—"Let me also have a share, seeing I am to bear the violent agitations that will be caused

"by the whirling of the mountain." Then the *Soors* and the *Ascoors* spoke unto *Koorma raj*, the King of the Tortoises, upon the strand of the ocean, and said—"My Lord is able to be the supporter of this mountain." The Tortoise replied, "Be it so," and it was placed upon his back.

So the mountain being set upon the back of the Tortoise, *Uendra* began to whirl it about as it were a machine. The mountain *Mandar* served as a churn, and the serpent *Vasookee* for the rope, and thus in former days did the *Dees*, the *Ascoors*, and the *Danvoos*, begin to stir up the waters of the ocean for the discovery of the *Amreeta*.

The mighty *Ascoors* were employed on the side of the serpent's head, whilst all the *Soors* assembled about his tail. *Ananta*, the sovereign *Dee*, stood near *Narayan*.

They now pull forth the serpent's head repeatedly, and as often let it go, whilst there issued from his mouth, thus violently drawing to and fro by the *Soors* and *Ascoors*, a continual stream of fire, and smoke, and wind, which ascending in thick clouds replete with lightning, it began to rain down upon the heavenly hosts, who were already fatigued with their labour, whilst a shower of flowers was shaken from the top of the mountain, covering the heads of all, both *Soors* and *Ascoors*. In the mean time the roaring of the ocean, whilst violently agitated by the whirling of the mountain *Mandar* by the *Soors* and *Ascoors*, was like the howling of a mighty cloud. Thousands of the various productions of the waters were torn to pieces by the mountain, and confounded with the busy flood, and every species being of the deep, and all the inhabitants of the great abyss which is below the earth, were annihilated, whilst, from the violent agitation of the mountain, the forest trees were dashed against each other, and precipitated from its utmost height, with all the birds thereon, from those violent concussion a raging fire was produced, involving the whole mountain with smoke and flame, as with a dark blue cloud, and the lightning's vivid flash. The lion and the retreating elephant are overtaken by the devouring flames, and every vital being, and every specific thing, are consumed in the general conflagration.

The raging flames thus spreading destruction on all sides, were at length quenched by a shower of cloud-borne water poured down by the immortal *Uendra*. And now a heterogeneous stream of the concocted juices

of various trees and plants ran down into the briny flood.

It was from this milk-like stream of juices produced from those trees and plants, and a mixture of melted gold, that the *Soors* obtained their immortality.

The waters of the ocean now being assimilated with those juices, were converted into milk, and from that milk a kind of butter was presently produced, when the heavenly brnds went again into the presence of *Brahma*, the granter of boons, and addressed him, saying—"Except *Narāyan*, every other *Soor* and "*Asoor* is fatigued with his labour, and still the *Amrreta* " doth not appear, wherefore the churning of the ocean " is at a stand." Then *Brahma* said unto *Narāyan*—"Endue them with recruited strength, for thou art " their support." And *Narāyan* answered and said—"I will give fresh vigour to such as co operate in the " work. Let *Mandar* be whirled about, and the bed " of the ocean be kept steady."

When they heard the words of *Narāyan* they all returned again to the work, and began to stir about with great force that butter of the ocean, when there presently arose from out the troubled deep—first the moon, with a pleasing countenance, shining with ten thousand beams of gentle light, next followed *Sree*, the Goddess of fortune, whose seat is the white lily of the waters, then *Soora-Devee*, the Goddess of wine, and the white horse called *Oocherara*. And after these there was produced, from the unctuous mass, the jewel *Koustoobh*, the glorious sparkling gem worn by *Narāyan* on his breast, so *Pareyat*, the tree of plenty, and *Soorabhee*, the cow that granted every heart's desire.

The moon, *Soora-Devee*, the Goddess *Sree*, and the horse as swift as thought, instantly marched away towards the *Dēv*, keeping in the path of the sun.

Then the *Dēv* *Dharmantaree*, in human shape, came forth, holding in his hand a white vessel filled with the immortal juice *Amrreta*. When the *Asoor* beheld these wondrous things appear, they raised their tumultuous voices for the *Amrreta*, and each of them clamorously exclaimed—"This of right is mine!"

In the mean time *Irvat*, a mighty elephant, arose, now kept by the God of thunder; and as then continued to churn the ocean more than enough, that deadly poison issued from its bed, burning like a raging fire, whose dreadful fumes in a moment spread throughout the world, confounding the three regions of the universe

with its mortal stench; until *Śrī*, at the word of *Brahma*, swallowed the fatal drug to save mankind; which remaining in the throat of that sovereign *Śrī* of magic form, from that time he hath been called *Nel-Kant*, because his throat was stained blue.

When the *Asoor* beheld this miraculous deed, they became desperate, and the *Amrreta* and the Goddess *Sree* became the source of endless hatred.

Then *Narāyan* assumed the character and person of *Mohetnee Haya*, the power of enchantment, in a female form of wonderful beauty, and stood before the *Asoor*, whose minds being fascinated by her presence, and deprived of reason, they seized the *Amrreta*, and gave it unto her.

The *Asoor* now clothe themselves in costly armour, and, seizing their various weapons, rush on together to attack the *Soors*. In the mean time *Narāyan*, in the female form, having obtained the *Amrreta* from the hands of their leader, the hosts of *Soors*, during the tumult and confusion of the *Asoor*, drank of the living water.

And it so fell out, that whilst the *Soors* were quenching their thirst for immortality, *Rahoo*, an *Asoor*, assumed the form of a *Soor*, and began to drink also. And the water had but reached his throat, when the sun and moon, in friendship to the *Soors*, discovered the deceit, and instantly *Narāyan* cut off his head, as he was drinking, with his splendid weapon *Chakra*. And the gigantic head of the *Asoor*, emblem of a mountain's summit, being thus separated from his body by the *Chakra's* edge, bounded into the heavens with a dreadful cry, whilst his ponderous trunk fell clearing the ground asunder, and shaking the whole earth unto its foundation, will all its islands, rocks, and forests. And from that time the head of *Rahoo* resolved an eternal enemy, and continueth, even unto this day, at times to seize upon the sun and moon.

Now *Narāyan*, having quitted the female figure he had assumed, began to disturb the *Asoor* with sundry celestial weapons, and from that instant a dreadful battle was commenced, on the ocean's briny strand, between the *Asoor* and the *Soors*. Innumerable sharp and missile weapons were hurled, and thousands of piercing darts and battle axes fell on all sides. The *Asoor* vomit blood from the wounds of the *Chakra*, and fall upon the ground pierced by the sword, the spear, and spiked club—Heads, glittering with polished

gold, divided by the *Pattens'* blade, drop incessantly, and mangled bodies, wallowing in their gore, lay like fragments of mighty rocks sparkling with gems and precious ores. Millions of sighs and groans arise on every side, and the *Asvats* overcast with blood, as they clash their arms, and wound each other with their dreadful instruments of destruction.

Now the battle's fought with the iron-spiked club, and, as they close, with clenched fist, and the din of war ascendeth to the heavens! They cry—"Pursue! strike! fall to the ground!" so that a horrid and tumultuous noise is heard on all sides.

In the midst of this dreadful hurry and confusion of the fight, *Nar* and *Narayan* entered the field together. *Narayan* beholding a celestial bow in the hand of *Nar*, it reminded him of his *Chakra*, the destroyer of the *Asvats*. The faithful wagon, by name *Soodarsan*, ready at the mind's call, flew down from heaven with direct and resplendent speed, beautiful, yet terrible to behold. And being arrived, glowing like the sacrificial flame, and spreading terror around, *Narayan*, with his right arm formed like the elephantine trunk, hurled forth the ponderous orb, the speedy messenger, and glorious ruin of hostile towns, who, raging like the final all destroying fire, shot bounding with desolating force, killing thousands of the *Asvats* in his rapid flight, burning and involving like the lambent flame, and cutting down all that would oppose him. *Anon* he climbed the heavens, and now again darteth into the field like a *Pessach* to fast in blood.

Now the dauntless *Asvats* strive, with repeated strength, to crush the *Soors* with rocks and mountains, which, hurled in vast numbers into the heavens, appeared like scattered clouds, and fell, with all the trees thereon, in millions of fear-exciting torrents, striking violently against each other with a mighty noise, and in their fall the earth, with all its fields and forests, is driven from its foundation: they thunder furiously at each other as they roll along the field, and spend their strength in mutual conflict.

Now *Nar*, seeing the *Soors* overwhelmed with fear, filled up the path to heaven with showers of golden-headed arrows, and split the mountain summits with his unerring shafts, and the *Asvats*, finding themselves again sore pressed by the *Soors*, precipitately flee some rush headlong into the briny waters of the ocean, and others hide themselves within the bowels of the earth.

The rage of the glorious *Chakra*, *Soodarsan*, which for a while burnt like the oil fed fire, now grew cool and he retired into the heavens from whence he came. And the *Soors* having obtained the victory, the mountain *Mandar* was carried back to its former station with great respect, whilst the waters also retired, filling the firmament and the heavens with their dreadful roarings.

The *Soors* guarded the *Amreta* with great care, and rejoiced exceedingly because of their success, and *Eendra*, with all his immortal bands gave the water of life unto *Narayan*, to keep it for their use.

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30 28 *Kama dlooh*—One of the names of the Cow of Plenty, produced in churning the ocean.

— 29 *Ananta amongst the Nags*—The *Nags* are serpents habited with many heads. *Ananta* signifies eternal and may be an emblem of eternity. There are some very wonderful stories told of these serpents in the original from which these Dialogues are taken.

— *Vishnoo*—The God of the Ocean.

— *Jana*—The judge of all.

31 30 *Prahlaad*—An evil spirit who was converted by *Krishna*.

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51 30 *Vinatelya*—A bird fabled to be of wonderful size, and the vehicle of *Vishnoo*, the deity in his preserving quality, and who is otherwise called *Garoor*.

— 31 *Makar*—A fish represented with a long snout something like the proboscis of an elephant, and the sign Capricornus.

— *Ganga*—The Ganges. When the river was first conducted from its source, by a Prince whose name was *Shagorath*, towards the ocean it so fell out that *Vishnoo* was at his devotion at the mouth of the *Mahanoder* at a place now

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called *Natalgunga*.—The Goddess in passing swept away the utensils for his absolutions, which so enraged him, that he drank up her stream; but after a while his anger was appeased, and he let her escape from an incision made in his thigh; and from this circumstance of her second birth, she was afterwards called *Fahag-ree*, or the offspring *Fahnno*.

- 51 33 *Dwandwa*.—A term in grammar, used where many nouns are put together without a copulative, and the case subjoined to the last only, which is a mode of composition much admired by the Poets.

- 35 *Marga-seersha*.—The month beginning with the middle of October, when the periodical rains have subsided, and the excessive heats are abated.

- *Koosoomahara*.—The season of flowers, otherwise called *Vasant*. The two months between the middle of March and May.—The Hindoos divide the year into six *Reeloo*, or seasons, of two months each, which are thus denominated:

*Seetar*.—Dewy season.

*Hemant*.—Cold season.

*Vasant*.—Mild (spring)

*Greeष्म*.—Hot season.

*Varsha*.—Rainy season.

*Sarat*.—Breaking (up of the rains.)

- 37 *Vasooden*.—The father of *Krishna* in his incarnation

- *Vyas*.—The reputed author or compiler of the *Mahabharat*.

- *Bards*.—The Poets of India, like the Bards of Britain, were revered as Saints and Prophets.

- *Onsana*.—Otherwise called *Sookra*, esteemed the preceptor of the evil spirit; the planet Venus, and *des Venus*.

- 53 6 *Anzen* and *Koemar*.—Reputed the twin offspring of the Sun, and physician of the Gods.

- 51 15 *Oorugra*.—Who crawl upon their breasts: serpents.

- 17 *Chakra*.—A kind of discus with a sharp edge, hurled in battle from the point of the fore finger, for which there is a hole in the centre.—See the story of the churning of the ocean, p. 104

- 19 *Poorosh*.—Already explained.

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- 57 32 *Except thyself*.—*Thyself* should include his brothers, who were also saved.

- 33 *The immediate agent*.—The instrument to execute the decree of Fate.

- 59 46 *Thy four-armed form*.—In which the Deity is usually represented in his incarnations, the images of which *Arjoun* had been accustomed to behold without emotion.

- 63 20 *Anarecta*.—The water of immortality, the *Ambrosia* of the Hindoo Gods.—See the story of churning the ocean, p. 104.

- 65 8 *And a constant attention to birth, &c.*—To look upon them as evils.

- 10 *Exemption from attachments and affection, &c.*—i. e. That no attachments or affections should draw a man from the exercise of his devotion; or that all worldly cares must be abandoned for the attainment of that wisdom which is to free the soul from future birth.

- 12 *The superior spirit*.—God, the universal soul.

- 13 *Sat (ens) nor (Asat) non ens*.—The opposite meanings of these two words render this passage peculiarly mysterious; and even the commentators differ about their true signification. The most rational interpretation of them is, that the Deity in his works is a substance, or a material Being, and in his essence immaterial; but as he is but one, he cannot positively be denominated either one or the other.

- 66 22 *Are the cause which operateth in the birth of the Poorosh, &c.*—That is, The influence of the three *Guon*, or qualities, over the human mind, not only determines the future birth of the soul, but into what rank of beings it shall transmigrate; for to transmigrate it is doomed, until it hath attained a degree of wisdom more powerful than the influence of these qualities.

- 74 14 *Aran and Opan*.—The breathing spirit, and the spirit which acteth in the bowels to expel the faeces.

- *Which is of four kinds*.—Either to be mistaken with the teeth, lapped in with the tongue, sucked in by the lips, or imbibed by the throat.

- 15 *The Vedat*.—A metaphysical treatise on the nature of God, which teacheth that matter is a



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mere delusion, the supposed author of which is Vyasa.

75 16 *Kroothasta, or he who standeth on the pinnacle.*

—The divine essence, which, according to the opinion of some of their philosophers, is without quality, and sitteth aloof inactive.

— 17 *There is another Poorush, &c. &c.*—This, and the following period, are so full of mystery, that the Translator despairs of revealing it to the satisfaction of the reader. Perhaps *Krishna* only means to collect into one view the several appellations *Kroothasta*, *Poorush*, *Paramatma*, *Eswar*, and *Poorushottama*, by which the Deity is described by as many different theologians, in order to expose their various opinions respecting his nature, and unite them in one.

— 20 *Sastra*.—Any book of Divine authority.

80 7 *Zeal*, in the vulgar acceptation of the word, signifies the voluntary infliction of pain, the modes of doing which, as practised to this day by the zealots of India, are as various as they are horrible and astonishing. *Krishna*, by pointing out what true zeal is, tacitly condemns those extravagant mortifications of the flesh.

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83 2 *The bard's conceit, &c.*—The meaning of this period is too evident to require a note. But, in order to show that the commentators of India are not less fond of searching for mystery, and wandering from the simple path of their author into a labyrinth of scholastic jargon, than some of those more enlightened nations, who for ages have been labouring to entangle the plain unerring clew of our holy religion, the Translator, in this place, will intrude the following literal version of the comment written upon it by one *Sree-dhar Swamee*, whose notes upon the whole are held in as much esteem as the text, which at this day, they say, is unintelligible without them. It can seldom happen that a commentator is inspired with the same train of thought and arrangement of ideas as the author whose sentiments he presumes to expound, especially in metaphysical works. The Translator hath seen a comment, by a zealous Persian, upon the *Wanloo* odes of their favorite Poet Hafiz, wherein every obscure allusion is sublimated into a divine mystery, and the host and the tavern are as ingeniously metamorphosed into their Prophet and his holy temple.

## NOTE BY SREE-DHAR SWAMEE,

## TO THE PASSAGE ABOVE ALLUDED TO.

" *The Bards, &c.*—The Veds say—"Let him who longeth for children make offerings. Let him who longeth for heaven make offerings, &c. &c." The Bards understand *Sannyas* to "be a forsaking, that is, a total abandonment, of such works as are performed for the accomplishment of a wish, such works as are bound with the cord of desire. The *Pandits* know, that is, they understand, *Sannyas* to imply also a forsaking of all works, together with all their fruits. The disquisitioners, that is, such as expound or make clear, call *Tyag* a forsaking of the fruit only of every work that is desirable, whether such as are ordained to be

"performed constantly, or only at stated periods, and not a forsaking of the work itself. But how can there be a forsaking of the fruit of such constant and stated works as have no particular fruit or reward annexed to them? The forsaking of a barren woman's child cannot be conceived.—It is said—"Although one who longeth for heaven, or for a store of cattle, &c. should all his life perform the ceremonies which are called *Sandhya*, or feed the fire upon the altar, and in these and the like ceremonies, no particular reward has ever been bestowed: yet whilst the law is unable to engage a provident and wary man in a work

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"where no human advantage is to be seen, at the same time it ordaineth that even he who hath conquered the universe, &c. shall perform sacrifices, still for these, and the like religious duties, it hath appointed some general reward."—But it is the opinion of *Gooroo*, that the law intended these works merely for its own accomplishment. Such a tenet is unworthy of notice, because of the difficulty of obliging men to pay attention to those works. It is also said, that there is a reward annexed to the general and particular duties, that they who perform them shall become inhabitants of the *Poonya lok*, that by works the *Pectree-tok* is to be attained, that by good works crimes are done away, &c. &c. Wherefore it is properly said—that they call *Tyag* a forsaking of the fruits of every action.

84 13 *Five agents*, &c.—The five agents here implied,

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are probably the soul, as supervisor, the mind, as actor or director, the organs, as implements, &c.

85 17 *For is he bound thereby*—He is not confined to mortal birth.

— 18 *Anān, Gneya, and Paracynata*—Wisdom, the object of wisdom, and the superintending spirit.

87 41 *Brahman*—is a derivative from the word *Grahm*, the Deity, and signifies a Theologist or Divine.

— *Ashtreeśa*, is derived from the word *Ksheta*, land.

— *Vasān* and *Sobdra*—are of doubtful origin.

91 75 *By the favour of Vyās*—who had endued *Sanjay* with an omniscient and prophetic spirit, by which he might be enabled to recount all the circumstances of this war to the blind *Dhṛteśa rashtra*.

92 77 *Hires*—One of the names of the Deity.

END OF SIR C. WILKINS'S NOTES

ever, Pandoo had acknowledged these princes as his own, the objection to their birth was overruled by his example, and the boys were taken under the guardianship of their uncle, and educated along with his sons.

The principal performers in the Mahabharata are distinctively and consistently characterized. The sons of Pandoo, with the exception of *Dheemo*, are represented as moderate, generous and just; and *Dheemo* is not ungenerous, although somewhat of a choleric temperament, and of overweening confidence in his herculean strength. The sons of *Dhritarashtra* are described as envious, arrogant and malignant; and this contrast of character enhances, even in boyhood, the feelings of animosity which the consciousness of incompatible inheritance has inspired.

The genealogical descent of the two families, the circumstances of the birth and education of the princes, the juvenile emulation and enmity, and the adventures of the Pandavs when they attain adolescence, are narrated in the 'Adi Parva' or First Book. The Passage of Arms of Hastinapura, with the episodic accounts of the quarrel between *Drona* and King *Drapada* by which it is preceded and followed, are illustrative of the spirit of rivalry which animated the young princes and of some of the ancient usages of the Hindus. Subsequently to the transactions there described, the practices of the sons of *Dhritarashtra* against the lives of the Pandavas become still more malevolent, and they finally set fire to the house in which *Pritha* and her sons reside. As the Pandavs had been warned of the intention of their enemies, they eluded it and escaped by a subterranean passage, leaving it to be reported and believed that they had perished in the flames of their dwelling. They secrete themselves in the forests and adopt the garb and mode of life of Brahmins. It is during this period that they hear of the 'Swayambara' a rite familiar to the readers of *Ramala*, the choice of a husband by a princess from the midst of congregated suitors of *Draupadi*, daughter of *Drapada*, King of the upper part of the Doab, and they repair to his court, and with the lady. The circumstances of this exploit, and its immediate consequences form the subject of another section.

The existence of the sons of Pandoo having become generally known by the occurrences at the Swayambara of *Draupadi*, King *Dhritarashtra* was prevailed upon by his ministers to send for them and to divide his

sovereignty equally between them and his sons. The partition was accordingly made. *Yudhishthira* and his brethren reigned over a district on the Jumna, at their capital *Indraprastha*. *Duryodhana*, with his brethren, were the Rulers of Hastinapura on the Ganges. The ruins of the latter city, it is said, are still to be traced on the banks of the Ganges, whilst a part of the city of Delhi is still known by the name of *Indraprastha*. The contiguity of these two cities, and consequently of the principalities of which they were respectively the capitals, necessarily suggests the inference, that in the days of the Mahabharata, as well as in later times, India was parcelled out amongst a number of petty independent sovereigns. The inference becomes certainly from the valuable specification which the poem contains of the very many Rajs who took part in the struggle in favour of one or other of the contending houses. This state of things, however, was not irreconcilable with the nominal supremacy of some one paramount lord; and after the partition of the kingdom of Hastinapura, a fresh source of envy and hatred springs up in the minds of the sons of *Dhritarashtra*, from the pretensions of *Yudhishthira* to celebrate the 'Rajyasuya' solemnity—a sacrifice, at which princes officiate in mental capacities, and make presents in acknowledgment of submission. This forms the topic of the 'Sabha Parva,' the Second Book of the Poem.

The claims of *Yudhishthira* to universal homage are preceded by the subjugation of the Powers of India by himself and his brothers. These conquests are merely predatory incursions, and are characteristic of the mode of warfare practised in India even in our own days, in which the object of the Marhattas, as of the Moguls before them, was commonly nominal submission, and the payment of tribute, varying in amount, according to the power of the superior to exact it; rather than the actual annexation of territory to their dominions. *Shah Alem* was titular sovereign of India and the coins were everywhere struck in his name, even after he was a captive in the lands of Sindia, and a pensioner in those of the British Government. It does not follow, therefore, from the existence of a number of petty contemporary princes that there never was one, nominally at least supreme monarch, nor is there the least incompatibility in Indian history between a sovereign ostensibly paramount, and numerous princes virtually independent. The notions of the countries subdued by

the Pandava princes, and the articles brought as tribute by the subjugated nations, furnish in this chapter much valuable and curious elucidation of the ancient civil and political circumstances and divisions of India.

Amongst the guests of the occasion, the sight of which embitters the animosity of the sons of *Dhritarashtra*, a diversion is insidiously proposed by them, which is the mainspring of all the subsequent mischief. The inveterate passion for play by which the early Hindus were inspired, as we learn from various parts of the *Mahābhārata*, as well as from other authorities, is a remarkable feature in the old national character. It is far from entirely obliterated, and it is as strong as ever amongst some others of the Eastern people as the Malays, for instance, who, when they have lost every thing they possess, stake their families and themselves. So in the gambling which ensues in the *Mahābhārata*, at what appears to be a kind of backgammon, where pieces are moved according to the caste of the dice, *Yudhishthira* loses to *Duryodhana* his palace, his wealth, his kingdom, his wife, his brothers and himself. Their liberty and possessions are restored by the interference of the old king *Dhritrashtra* but *Yudhishthira* is again tempted to play, conditioning that if he loses, he and his brothers shall pass twelve years in the forests, and shall spend the thirteenth year incognito. If discovered before the expiration of the year, they are to renew the whole term of their exile. He loses and, with *Drupada* and his brethren, goes into banishment, and lives the life of a forester. A description of the forest life of the Pandavas constitutes the topic of the Third Book, the 'Vana Parva'. Many episodes occur in this book one of which is the story of *Nala*, which is recited to teach *Yudhishthira* and his brethren resignation and hope. Another is the attempt of *Jaya-draatha* to carry off *Drupada* by force. Then the circumstances of *Jaya-draatha's* liberation are detailed, with his propitiation of *Mahadeva*, and the passage includes a brief reference to the successive destructions and renovations of the world, and a notice of some of the principal avatars of *Vishnu*.

At the expiration of the twelfth year, the Pandavas enter the service of King *Vasudeva* in different disguises. Their adventures are described in the 'Virata Parva,' the Fourth Book. They acquire the esteem of the king, and when they make themselves known to him at the end of the thirteenth year, obtain his alliance to

avenge their wrongs and vindicate their right of sovereignty.

The Fifth Book, the 'Udyoga Parva,' represents the preparations of the two parties for war, and enumerates the princes who enter into alliance with them. Amongst these is *Krishna* the ruler of *Dwaraka*, and an incarnation of *Vishnu*. He is related by birth to both families and professes a reluctance to join either, but prescient of what is to happen, he proposes to *Duryodhana* the choice between his individual aid and the co-operation of an immense army. *Duryodhana* unwisely prefers the latter, and *Krishna*, himself more than a host, becomes the ally of the Pandavas, the character of his especial friend and favourite *Aryuna*, and the principal instrument of the triumph of his allies.

The four following Books are devoted to descriptive details of the battles which take place. Some of these are very Homeric, but, in general, the interest of the narrative is injured by repetition, and the battles are spoiled by the introduction of supernatural weapons, which leave little credit to the hero who vanquishes by their employment. The armies of *Duryodhana* are commanded in succession by *Bheema* his great-uncle, *Drona* his military preceptor, *Karna* the King of *Anga*, his friend, and *Salya* the King of *Madra*, his ally and the description of their operations is contained in as many *Parvas*, named, after them, 'Drona-Parva,' &c. These chiefs, and many others, are slain at the close of their commands, and in the Ninth or 'Salya-Parva,' *Duryodhana* himself is killed by *Bheema*, in single combat with maces in the use of which weapon they are both represented as excelling. A few of the surviving chiefs on the side of *Duryodhana* attempt to avenge the destruction of their friends by a night attack on the camp of the Pandavas, as narrated in the Tenth, or 'Sauptika Parva.' The attack is repelled chiefly by the timely assistance of *Krishna*.

A short Book, the 'Siti Parva,' describes the grief and lamentations of the women of either party over the slain and the sorrow and anger of the old king *Dhritrashtra*. *Yudhishthira* himself gives way to poignant regret for what has passed and the next Book, the 'Bhishma Parva' or 'Chapter of Consolation' details, with more than sufficient diffuseness, the duties of the efficacy of liberality, and the means of obtaining final emancipation from existence. Hence the sections of this *Parva* are entitled 'Bhisma-dharma'.

'Dana dharma,' and Moksha dharma' Parvas, or more properly 'Upaparvas,' minor cantos. The Thirteenth Book, the 'Anusasana Parva,' is a long and prolix series of discourses upon the duties of society, as communicated by *Rheema*, whilst about to die, to *Yudhishthira*. In this, as well as in the sections of the 'Santi Parva,' the didactic portions are enlivened by appropriate tales and fables each of the Books contains many sound doctrines and interesting illustrations, although both are somewhat misplaced in a narrative heroic poem.

The remaining Books of the Mahābhārata although more or less episodic are in better keeping with the story. They are also short, and hasten to the catastrophe. The Fourteenth, or 'Aswamedhika Parva,' describes the celebration of the 'Aswamedha' rite—the sacrifice of a horse, by *Yudhishthira*, in proof of his supremacy. In the Fifteenth Book the *Asrama Parva*, King *Dhrishtadyaksha*, with his queen *Gandhāri* and his ministers, retires to a hermitage and obtains felicity or dies. The Sixteenth or 'Mausala Parva,' narrates the destruction of the whole *Yadava* race, the death of *Krishna*, who was one of the tribe and the submersion of his capital *Dwāraka* by the ocean. The Seventeenth Book called the 'Mahāprasthanika' or 'Great journey,' witnesses the abdication of his hardly won throne, by *Yudhishthira* and the departure of himself, his brothers and *Drupada* to the Himalaya on their way to the holy mountain *Meru*. As they proceed, the influence of former evil deeds proves fatal, and each successively drops dead by the way side, until *Yudhishthira* and a dog that had followed them from  *Hastinapura* are the only survivors. *Indra* comes to convey the prince to *Swarga*, or *Indra's* heaven, but *Yudhishthira* refuses to go thither, unless,

Adm itting that equal sky  
His faithful dog shall bear him company

and *Indra* is obliged to comply

The Eighteenth Book, the 'Swargarohana' introduces *Yudhishthira* in his bodily form to heaven. To his great dismay, he finds there *Duryodhana* and the other sons of *Dhritaraashtra* but sees none of his own friends, his brothers or *Drupada*. He demands to know where they are, and refuses to stir in *Swarga* without

them. A messenger of the gods is sent to sifew him where his friends are, and leads him to the 'Aves graveolentis Averni,' where he encounters all sorts of disgusting and terrific objects. His first impression is, to turn back, but he is arrested by the wrailings of well-remembered voices, imploring him to remain, as his presence has already alleviated their tortures. He overcomes his repugnance, and resolves to share the fate of his friends in hell, rather than abide with their enemies in heaven. This is his crowning trial. The gods come, and applaud his disinterested virtue. All the horrors that had formerly beset his path, vanish, and his friends and kindred are raised along with him to *Swarga*, where they become again the celestial personages that they originally were, and which they had ceased to be for a season, in order to descend along with *Krishna* in human forms amongst mankind, and co operate with him in relieving the world from the tyranny of those evil beings, who were oppressing the virtuous and propagating impiety, in the characters of *Duryodhana*, his brothers and their allies.

The *Hari* vase is a sort of supplement to the Mahābhārata. It professes to give an account of the genealogy of *Hari* or *Vishnu* in the character of *Krishna*, but adds to it genealogical details, the narrative of *Krishna's* exploits and a variety of legends and tales tending to recommend the worship of the demigod. The internal evidence is strongly indicative of a date considerably subsequent to that of the major portion of the Mahābhārata. It has been translated into French by M. LANGLOIS and the translation has been published by the Oriental Translation Committee.

The text of the Mahābhārata has been printed at Calcutta, in four quarto volumes. The work was commenced by the Committee of Public Instruction, and completed by the Asiatic Society of Bengal.

The great extent of the work, and the tediousness of much of its contents, preclude the prospect of its ever being translated throughout, though, as a monument of Hindu antiquity, it merits entire translation. Although, however, we can scarcely expect a translation of the whole, yet very many portions of it well deserve to be rendered into some of the languages of Europe. Something of translation in detail has already been effected. The late Sir CHARLES WILKINS led the way, by his translation of the 'Bhagvat Gita,' which is an episode of the 'Māhābhārata.' The

'Passage of Arms,' the 'Marriage of Draupadi,' the 'Rape of Draupadi,' and other portions have been freely translated into blank verse by the writer of this notice. The translations were published in the periodical journals of Calcutta. Part of the opening of the first 'Pitru,' rendered into English, it is believed, by Sir C. WILKINS, is published in the 'Annals of Oriental Literature.' Professor BORN has also published the 'Nāṭas,' the 'Diluvium,' the Journey of Arjuna, the 'Story of Śivān,' and the 'Rape of Draupadi' with translations in Latin and German, and the first of these has assumed an English garb, from the distinguished pen of the Rev. H. MILMAN, in which, surpassing grace of style is combined with extraordinary faithfulness, both to the letter and the spirit of the original poem. As contributing to elucidate the ancient geography of India, a portion contain-

ing the enumeration of a variety of countries has been translated and illustrated by the writer, and incorporated in the pages of the Vishnu Purāṇa and the illustration of ancient India, derivable from the Mahābhārata, is in course of very careful and learned prosecution by Professor LASSETZ of Bonn, in a series of valuable dissertations published in the Zeitschrift für die Kunde des Morgenlandes. By these means, the merits, both poetical and historical, of the Mahābhārata are becoming more extensively known but in the amplitude of its extent, in the numerous traditions, legends, and tales, which it contains, and in its many didactic and philosophical passages, it offers an accumulation of materials adapted to different tastes, and auxiliary to diverging researches, which must long advantageously engage the attention, and reward the industry, of Sanscrit scholars.

[The following brief sketch of the Philosophy of the BHAGAVAT GEETA is taken from the QUARTERLY REVIEW, Vol. xiv. It occurs in an able article on SANSKRIT POETRY, attributed to the Rev. H. MILMAN, and contains some exquisite translations of the finest passages in the Poem.]

The Mahābhārata is most justly called the Great Bharata, for it is distributed into eighteen parts, which together amount to one hundred thousand slokas or disticha. In the midst of this giant epic occurs the Bhagavat Geeta, or the divine song—an episode, which in the form of a dialogue between the god Krishna and the hero Arjuna, gives a full and most curious exposition of the half mythological, half philosophical Pantheism of the Brahmans. It is, indeed, probable that this episode is of a much later date than the poem it self, it reads like a noble fragment of Empedocles or Lucretius introduced into the midst of an Homeric epic, and we observe that this episode is not noticed in the abstract of the Javanese version of this part of the Mahābhārata in Sir Stamford Raffles' work. Yet, in point of poetical conception there is something singularly striking and magnificent in the introduction of this solemn discussion on the nature of the godhead and the destiny of man in the midst of the fury and tumult of the civil war in which it occurs. The battle pauses while the god and the hero hold their sublime, though somewhat pithy converse, and if a later inter-

polation it is allied with great address to the main subject of the poem.

A civil war had broken out between the two great heroic races of the sons of Pandu and the sons of Kuru. The Pandavas, having been driven from the throne of their parent, which had been usurped by the younger race of Kuru, are returning from exile, with a mighty army, to maintain their rights and claim their ancestral sceptre. The battle is in the act of closing, the tall and valiant Bhishma, the leader, on the part of the Kurus, harranges his followers, he 'thunders like a roaring lion' and blows his shell of battle, to which the conchs and all the warlike music of his host reply. On the other side appears Arjuna in his splendid car, drawn by white horses, and attended by the god Krishna. Arjuna and all his captains in his turn blow their conch (each of which, like the swords and steeds of the Knights of Arthur and Charlemagne, has its proper name)—a moment, and the battle begins to rage. But Arjuna, still accompanied by Krishna, commands his chariot to be driven into the space between the armies. He surveys the opposing hosts—each composed

of his kindred : he beholds, on either side, brothers in arms against brothers.

populumque potentem,  
In sua victriæ conversum victra dextra,  
Cognatasque acies

A deep melancholy passes over his spirit, and in these words he addresses the deity who stands by his side. (In the versification of these passages, which we have ventured to attempt, our eight-line measure, which we have adopted without rhyme, in the number of its syllables, and as nearly as possible, in its cadence, answers to the Sanscrit original)\*

'My kindred, Krishna, I behold, all standing for the battle arm'd,  
My every quailing member fails, and wan and wither'd is my face,  
Cold shudder runs through all my frame, my hair stands stiff upon my head,

And Gandarv falls from out my hand, and all my burning akia is perish'd

I cannot move—I cannot stand, within, my quaking spirit swims  
On every side, oh fair haired god! I see the dark ill omened signs  
My kindred when I've sign in fight, what happiness remains for me?  
For victory, Krishna, care not I, for empire, nor the bliss of life,  
For what is empire, what is wealth and what, great king, is life itself,

When those for whom we thirst for wealth and toil for empire and for bliss,

Stand in the battle field arrayed, and freely peril wealth and life?

Teachers sons, fathers, grandsons, uncles, nephews, cousins, kindred friends,

Not for the triple world would I, oh Madhus' conqueror, slaughter them.

How much less for this narrow earth, though they would sternly slaughter me!

Arjuna dwells still more on the miseries of civil war, the extinction of noble races, the suspension of splendid family alliances, the interruption of all sacred rites,

\* The oldest, most simple, and most generally adopted measure is the Sloka, a dactyl, of two sixteen syllable lines, divided at the eight syllable. According to our prosodial marks, the following is the scheme—

o \_ o \_ | o \_ o \_ | o o o o | o \_ o \_  
o o o o | o \_ o \_ | o o o o | o \_ o \_

The first four syllables are bound by no rule, the second half, on the contrary, is unalterably fixed excepting that the last syllable has the common licence of tern aition. In the second half verse I do not remember a single instance of deviation from this, though sometimes, but very seldom, the first half verse ends with another quadrisyllable foot. Schlegel, *Indische Bibliothek*, p. 36 Compare Mr Colclough's elaborate Essays on Sanscrit Prosody, Kensington's Preface to Nala, and Bopp's Preface to his Translation of the Mahabharata.

††† bow,

(the sacrificia gentilitia,) the general impiety, the licence among the females. He then sinks back in his chariot, lays aside his bow and arrows, and awaits the answer of the god Krishna sternly reproves his tameness of character. Arjuna replies in a tone still more sad and broken spirited, and declares that he had rather beg his bread than obtain empire by the slaughter of his kindred. The reply of Krishna breathes the terrible sublime of pantheistic fatalism. Upon this system, the murder, the massacre, of the dearest kindred, are indifferent; death and life are but unimportant modifications of the same being, and the immortality, the eternity of the soul becomes a terrific argument for utter disregard of human suffering in the present state of being.

'Thou mournest for those thou shouldst not mourn, albeit thy words are like the wise

For those that live or those that die, may never mourn the truly wise.

Ne'er was the time when I was not, nor thou, nor yonder kings of earth

Hereafter, ne'er shall be the time, when one of us shall cease to be. The soul, within its mortal frame, glides on through childhood, youth, and age,

Then in another form renew'd, renews its stated course again. All indestructible is He that spread the living universe, And who is he that shall destroy the work of the Undestructible?

Corruptible these bodies are that wrap the everlasting soul—The eternal unraguable soul. Whence on to battle, Bharata! For he that thinks to slay the soul, or he that thinks the soul is slain,

Are fondly both alike deceived. It is not slain—it slayeth not, It is not born—it doth not die, past, present, future, knows it not, Age not, eternal, and unchang'd it does not with the dying frame Who knows it incorruptible, and everlasting, and unborn, What heds he whether he may slay, or fall himself in battle slain? As their old garments men cast off, anon new raiment to assume, So casts the soul its worn out frame, and takes at once another form. The weapon cannot pierce it through, nor wastes it the consuming fire,

The liquid waters melt it not, nor dries it up the parching wind, Impenetrable and unburn'd, impenetrable and undried Perpetual ever wandering, firm, indissoluble, permanent, Invisible, unspeakable. Thus deemest, wherefore mournest for it? But didst thou think that it was born, and didst thou think that it could die?

Even then thou shouldst at nor mourn for it with idle grief, oh Bharata.

Whatever is born must surely die—Whatever can die is born again; Wherefore if the inevitable doom thou shouldst at not mourn, oh Bharata.

In this tone proceeds at some length the implacable deity. *Arjuna* listens with deep submission and deference, and by degrees elicits from *Krishna* the whole philosophy of religion, concerning the nature of the gods, the universe, the nature of man, the supreme good, and the highest Wisdom.

The first question is that which was constantly agitated in the Grecian schools—the comparative excellence of the active or contemplative life. Here the *Bhagavat Geeta* departs from the usual doctrine of the Yogees, and eremitical fanatics of the East, and soars to a loftier mysticism. The highest perfection to which the human soul can attain is action without passion, the mind is to be entirely independent of external objects; to preserve its undisturbed serenity it should have the conscious power of withdrawing all its senses within itself, 'as the tortoise draws all its limbs beneath its shell.' Action is necessary, but action must produce no emotion—no sensation on the calm spirit within, whatever may be their consequences, however important, however awful, events are to be unseen, and almost unperceived, by the impassive mind, and on this principle *Arjuna* is to execute the fated slaughter upon his kindred, without the least feeling of sorrow, or fear, or compunction, being permitted to intrude on the divine apathy of his soul. Some of the images with which the passionless tranquility of the spirit is illustrated appear to us singularly beautiful.

'As to the waters & unswelling ocean flow the multitudinous streams  
So to the soul serene unmoved flow in the undisturbed lusts'

—And then again the soul, in this state of unbroken quietude,

'Floats like the lotus on the lake unmoved by the tide.'

The senses are employed in their separate functions, yet the soul still maintains its stately inactivity. In the Latin of Schlegel, 'Nihil equidem ago, (sic arbitretur devotus, variatis genibus) cernens, audiens, tangens, odorans, edens, ambulans, spirans, loquens, dormiens, prehendens, intuens et comens quoque, census tantum in rebus sibi subjectis versutus.' Though the life of the anchorite does not appear to equal the religious sublimity this life of unimpassioned activity, yet one chapter seems to anticipate with peculiar delight the solitary state of him who dwells apart with his tranquil spirit.

'As hangs the still unwavering lamp, when not a breath disturbs the air

The occupations and the privileges of these holy anchorites are, if not the highest, yet approaching to the highest perfectibility. Their occupation is to keep all the avenues to the senses closed, to retain the soul within itself, to be perpetually repeating the mystic monosyllable, Om, as they, doing, they may strain on earth the glorious prerogative of seeing all things in God, and discerning the divine Unity, which thus comprehends all things. After death, they ascend and are absorbed into Brahma, the great primal spirit. If through their own want of resolution, or cut short by death, they depart before they have accomplished their devout task, they may be born again, after many ages, in some pious family, re-commence their course, and start afresh from the point of holiness and advancement at which they broke off during their former life. But it is remarkable that not merely are the self-inflicted painful mortifications, the excruciating penances, the absurd and fantastic tortures of the Yogees not enforced, they are positively discountenanced. But it is not so much our object to discuss the philosophical or religious tenets of the *Bhagavat Geeta* as to shew the character of the poetry. *Krishna* gradually develops his own nature and at length distinctly proclaims himself an Avatar of the supreme deity, Brahma himself from whom all things emanate, into whom all are re-absorbed. Rising by degrees, he first proclaims himself to be whatever is most excellent in the whole of nature—he is the soul in the body—among the stars the most splendid—among mountains, Meru—among rivers, the Ganges—among words, the mystic monosyllable—the noblest of animals, of birds, of fish—among the letters, A—among the seasons, the spring—and, what is the most extraordinary, among frauds, gambling with dice. Whatever, in short, is pre-eminent, or splendid, derives its splendour and pre-eminence from being, as it were, a portion of the divine essence. He even goes so far as to assert that, as God, he is not merely all existence, but like wise all non-existence.

'Immortality and Death am I, what is and what is not.'

Still there is a distinction between the Deity and the universe, which is illustrated by the striking similitude,

'As the wide permeating air fills all the ether's boundless space  
So deem ye, that indivisible the sum of all created things.'



Thy fate a primal I know, yet may not guess thy dread  
design.

The god replies, and brings back the whole description to the part from whence they set forth, closing, as he began, with the same fearful lesson of inexorable fatalism:

'Time, the destroyer I, prepared t' extinguish all you armed host;  
Spare thou, shall not a man survive in that proud battle line arrayed—  
Wherefore, arise, the glory win—defeat the foe—enjoy the throne  
By me already are they slain, fate's passive instrument art thou—  
Slay Dron and Bhishma, Jagathish, and Karna, and all the val-  
iant host,

Strike them, already struck by me, be fearless and be conquerors.'

We subscribe to the opinion of Baron Humboldt, that the seven concluding cantos of this remarkable poem are by a different hand, perhaps of a later philo-

sophy. To us, as poetical critics, they appear less vigorous and imaginative—and, however full of very curious information as to the philosophical tenets of the Braminical religion, mar the kind of unity which seems to combine and centre on one purpose the bolder and more complete outline which is comprehended in the earlier cantos. Nor can we afford space for any detailed examination of these later books. On the whole, the Bhagavat Geeta is certainly one of the most curious, and the most characteristic works, which we have received from the East. As a record of religious and philosophical opinion it is invaluable; and if the progress of Sanscrit criticism should hereafter be able to fix, with any certainty, the date of this episode of the Mahabharata, it would throw light on the whole history of Indian civilization." *Quarterly Review*, vol. xlv.